

P A N

Represented

FABULOUS HISTORY

OF THE

Heathen Gods

AND

Most Illustrious HEROES

IN

A Short, Plain, and Familiar Method
by way of DIALOGUE.

The Eleventh Edition.

Revis'd, Corrected, Amended, and illustrated
with new Copper Cuts of the several
DEITIES.

For the Use of SCHOOLS.

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Robert Harruthers.



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MAB

TO THE

M 336

READER.

TIS confess'd, that there are already many Books publish'd on the present Subject, two or three of which are in our own Tongue; and those, without doubt, will by some Men be thought enough: But since this can be the Opinion but of a few, and those unexperienced People, it has been judg'd more proper to regard the Advice of many grave Persons, of known Skill in the Art of Teaching; who, tho' they must acknowledge that Goodwin, in his Antiquities, has done very well in the whole, yet can't but own that he has been too short in this Point: That Rosse also, tho' he deserves Commendation for his Mythology, is yet very tedious, and as much too large; and that Galtruchius, as d'Assigny has translated and disb'd him out to us, is so confus'd and artless in its Method, as well as unfortunate in its Corrections, that it in no wise answers the Purposas 'twas design'd for; and hereupon this Work was recommended to be translated, being first well approv'd by learned Gentlemen, as is above mention'd, for its easie Method and agreeable Plainness. Besides, it having been written by so learned a Person, and that for the Use of so great a Prince, and so universally receiv'd in our neighbour Nations, as to have sold several Impressions in a short time, there was no room to doubt of its being well receiv'd here. As for the Quotations out of the Latin Poets, it was consider'd a while whether they should be translated or not, but it was at last judg'd proper to print them in English, either from those who already render'd them well, or, where they could not be had, to give a new Translation of them, that

To the Reader.

So nothing of the whole Work might be out of the reach of the young Scholar's Understanding; for whose Benefit chiefly as this Version was intended, so in this last Impression Care has been taken, not only to move the Citations to the Ends of the Pages, Sections, or Chapters, which before lying in the Body of the Discourse, and making part of it, the Sense was greatly interrupted, the Connection disturb'd, and thereby a Confusion oft-times created in the Understandings of some of those younger Scholars, into whose Hands it was put, by such an undue and improper Mixture of English and Latin, of Prose and Verse. And farther, to make it still more plain and familiar, and thereby better suited to their Capacity, and more proper for their Use, such ambiguous Expressions, and obscure Phrases, have been remov'd, and such perplex'd Periods rectify'd, as had been found either to cause a Misunderstanding of the Author's Meaning, or to lead the Scholar into Barbarism, in rendering any part of it into Latin, when such Translations have been impos'd as a Task. And, lastly, a compleat and significant Index, instead of a verbal one before, has been added to this Impression, whereby any thing material in the whole Book may be readily found out; the Usefulness of which need not be mention'd here, since the Want of it in all former Editions has been hitherto so much (and so justly) complain'd of by most of those many Masters who have made use hereof in their Schools.

Charter-house,
June 30. 1713.

ANDREW TOOKE.

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OF



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 OF THE
H E A T H E N S.

C H A P. I.

The Approach to the Pantheon. The Original of Idolatry.

P A L Æ O P H I L U S.



WHAT sort of Building is that before us, of so unusual a Figure? For I think it is round, unless the Distance deceives my sight.

Mystagogus. You are not deceiv'd. It is a Place well deserving to be visited in this, the *Queen* of Cities. Let us go and view it, before we go to any other Place.

P. What is its Name?

M. The *Fabulous Pantheon*. That is, the *Temple of the Gods*, which the superstitious Folly of all Men have feign'd, either through a gross Ignorance of the true and only God, or thro' a detestable Contempt of him.

P. What was the Occasion of the feigning of many Gods?

B

M.

M. Many Causes thereof may be assign'd, but ¹ these four were the principal ones; upon which, as upon so many Pillars, the whole Frame of this Fabrick depends.

1. *The first Cause of Idolatry was the extreme folly ² and vain glory of Men*, who have deny'd to Him, who is the inexhausted *Fountain* of all Good, the Honours which they have attributed to *muddy Streams*; Digging, ³ as the Holy Prophet complains, *to themselves broken and dirty Cisterns, and neglecting and forsaking the most pure Fountain of living Waters*. It ordinarily happened after this manner. ⁴ If any one did excel in Stature of Body, if he was endued with Greatness of Mind, or noted for Clearness of Wit, he first gain'd to himself the Admiration of the ignorant Vulgar: This Admiration was by degrees turn'd into a profound Respect, till at length they paid him greater Honour than Men ought to receive, and ascrib'd the Man into the number of the *Gods*. Whilst the more Prudent were either carried away with the Torrent of the Vulgar Opinion, or were unable, or at least afraid to resist it.

2. *The sordid Flattery of Subjects towards their Princes was a second Cause of Idolatry*. For, to gratify their Vanity, to flatter their Pride, and sooth them in their Self-conceit, they erected Altars and set the Images of their Princes on them; to which they offer'd Incense in like manner as to the Gods; ⁶ and many times also while they were yet living.

3. *A third Cause of Idolatry was an ⁷ immoderate Love of Immortality in many*, who studied to attain to it, by leaving Effigies of themselves behind them,

¹ Vid. Euseb. Lactant. Clem. August. Plat. Cicer. ² Sap. 14, 14. ³ Jerem. 2. 13. ⁴ Diodor. lib. 17. Plutarch. in Lysand. ⁵ Val. Max. 1. 8. c. ult. Cic. de rep. Aug. 3. de civ. c. 15. ⁶ Athen. lib. 6. dipnosoph. cap. 6. de Demetrio Poliorcete. Sueton. in Julio, c. 76. & 84. ⁷ Pontan. 1. 1. c. de Saturn.

imagining, that their Names would still be preserv'd from the Power of Death and Time, so long as they liv'd after their funerals in brass, for as it were breath'd in living Statues of Marble.

4. ¹ A preposterous desire of perpetuating the Memories of excellent and useful Men to future Ages was the fourth Cause of Idolatry. For to make the Memory of such Men eternal, and their Names immortal; they made them Gods, or rather call'd them so.

P. But who was the first Contriver and Asserter of False Gods?

M. ² *Ninus* the first King of the *Assyrians* was, as it is reported; who to render the Name of his Father *Belus*; or *Nimrod* immortal, worshipp'd him with Divine Honour after his Death.

P. When, and in what manner do they say that happen'd?

M. I will tell you. After *Ninus* had conquer'd many Nations far and near, and had built the City call'd after his Name *Ninive*; in a publick Assembly of the *Babylonians* he extoll'd his Father *Belus*; the Founder of the City and Empire of *Babylon*, beyond all measure, as his manner was, and represented him, not only worthy of perpetual Honour amongst all Posterity, but of an Immortality also among the Gods above; he exhibited a Statue of him, that was curiously and neatly made, to which he commanded them to pay the same Reverence that they would give to *Belus* alive: And if at any time an Offender should fly to this Statue, it was not lawful to force him away from thence to Punishment, because he appointed it to be a common Sanctuary to the miserable. This thing easily procured so great a Veneration to the dead Prince, that he was

¹ Thucyd. 1. 7. Plutarch. Apoph. Lacon. 4. Cic. 1. de nat. Deor. 1. Sap. 14, 15. ² Vid. Annal. Sallian. an. 2000. ³ Hier. in Ezech. & in Oseam.

thought more than Man, and therefore created a God, and called *Jupiter*; or, as others write, *Saturn* of *Babylon*; where a most magnificent Temple was erected to him by his Son, and dedicated with variety of Sacrifices, in the two thousandth Year of the World, which was the last Year but one of the Life of *Noah*. And from thence, as from a Pestilential Head, the Sacrilegious Plague of Idols passed, by a kind of Contagion, into other Nations, and dispersed it self every where about.

P. What? Did all other Nations of the World worship *Belus*?

M. All indeed did not worship *Belus*; but, after this beginning of Idolatry, several Nations form'd to themselves several Gods; receiving into that Number not only mortal and dead Men, but Brutes also; and, which is a greater wonder, inanimate things, even the most mean and pitiful. For it is evident from the Authority of innumerable Writers, that the *Africans* worshipped the Heavens as a God; the *Persians* adored Fire, Water and the Winds; the *Lybians*, the Sun and Moon; the *Thebans* Sheep and Weefels; the *Babylonians* of *Memphis*, a Whale; the Inhabitants of *Mendes* a Goat; the *Theffalians* Storks; the *Syrophenicians* Doves; the *Egyptians* Dogs, Cats, Crocodiles and Hawks; nay, Leeks, Onions, and Garlick. Which most senseless Folly. *Juvenal* wittily exposes.

P. But certainly, the ancient Inhabitants and most wise Citizens of *Rome* did not so sottishly receive those Images of *Vain* Gods, as those *Barbarous* Nations did, to whom they were superiour, not in Arms only and Humanity, but in Wit and Judgment.

* *O sanctas gentes, quibus hæc nascuntur in hortis
Numina* —

Religious Nations sure, and blest Abodes,
Where ev'ry Orchard is o'er-run with Gods:

M.

M. You are mislaken, Sir ; for they exceeded even those *Barbarians* in this sort of Folly.

P. Say you so ?

M. Indeed. For they reckoned among their Gods and adored not only Beasts and things void of all sense, but, which is a far greater Madness, they worshipp'd also Murderers, Adulterers, Thieves, Drunkards, Robbers, and such like *Pests* of Mankind.

P. How many, and what kind of Gods did the *Romans* worship?

M. It is scarce possible to recount them : When besides their own Country Gods and Family Gods, all Strange Gods that came to the City were made free of it. Whence it came to pass in time, that when they saw their *Precincts* too narrow to contain so many, Necessity forced them to send their Gods into *Colonies* as they did their Men. But you will see these things, which I cursorily tell you, more conveniently and pleasantly by and by, with your own Eyes, when you come into this *Pantheon* with me ; where we are now at the Door. Let us enter.

CH A P. II.

The Entrance into the PANTHEON. A Distribution of the Gods into several Classes.

P. **G**OOD God ! What a Crowd of *dead Deities* is here, if all these are Deities, whose Figures I see painted and described upon the Walls ?

M. This is the smallest Part of them. For the very Walls of the City, altho' it be so large, much less the Walls of this Temple, cannot contain even their *Titles*.

P. Were all these Gods of the same Order and Dignity ?

M. By no means. But as the *Roman People* were di-

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distributed into three Ranks, namely, of ¹ *Senators*, or *Noblemen*, *Knights*, or *Gentlemen*, *Plebeians*, or *Citizens*; as also into ² *Noble*, *New raised* and *Ignoble*; (of which the *New raised* were those who did not receive their Nobility from their Ancestors; but obtain'd it themselves by their own Virtue) so the *Roman Gods* were divided, as it were, into three *Classes*.

The first Class is of ³ *Superiour Gods*, for the People paid to them a higher degree of Worshipp; because they imagin'd that these Gods were more eminently employ'd in the Government of this World. These were call'd also ⁴ *Select*, because they had always had the Title of *Celestial Gods*, and were famous and eminent above others, of extraordinary Authority and Renown. Twelve of these were filed; *Consentes*, because in Affairs of great importance, *Jupiter* admitted them into his Council. The Images of these were fix'd in the *Forum at Rome*: Six of them were Males and six Females; commonly without other Additions called the *Twelve Gods*; and whose Names *Ennius* comprises in ⁵ a Distich.

These *Twelve Gods* were believ'd to preside over the *Twelve Months*; to each of them was allotted a Month; *January to Juno*, *February to Neptune*, *March to*

¹ *Patricii*, *Equites* & *Plebeii*. ² *Nobiles*, *Novi* & *Ignobiles*. *Cic. pro Muran.* ³ *Dii Majorum Gentium*. ⁴ *Selecti*. ⁵ *Consentes* quasi *Consentientes*. *Senec. l. 2. quæst. Nat. Lucian. dial. de Deorum concil. Plaut. in Epidi. co.*

⁶ *Juno*, *Vesta*, *Minerva*, *Ceres*, *Diana*, *Venus*, *Mars*, *Mercurius*, *Jupiter*, *Neptunus*, *Vulcanus*, *Apollo*.

Dempster, paralip. ad c. 3. *Rosin. Antiqu. lib. 2.*

In posteriore hoc versu alii legunt *Jovis*, non *Jupiter*; & melius meo judicio; olim enim *Jovis* in nominativo dicebatur; elisâ, metri gratiâ, ultimâ literâ.

Mi-

Minerva, April to Venus, May to Apollo, June to Mercury, July to Jupiter, August to Ceres, September to Vulcan, October to Mars, November to Diana, December to Vesta. ¹ They likewise presided over the Twelve Celestial Signs. And, if to these Twelve *Dii Consentes* you add the Eight following, *Janus Saturnus, Genius, Sol, Pluto, Bacchus, Tellus, and Luna*, you will have twenty, that is, all the *Select Gods*.

The second Class contains the Gods of lower Rank and Dignity, who were stiled *Dii Minorum Gentium*; because they shine with a less degree of Glory, and have been placed among the Gods, as ² *Tully* says, *by their own Merits*. Whence they are called also ³ *Adscriptitii, Minuscularii, 4 Putatitii* and ⁵ *Indigetes*. Because now they wanted nothing; or because being translated from this Earth into Heaven, they conversed with the Gods; or being fixed as it were to certain Places committed peculiarly to their Care, they dwelt in them to perform the Duty entrusted to them. Thus *Aeneas* was made a God, by his Mother *Venus*, in the manner described by *Ovid*.

The Gods of the third and lower Class are some-

¹ *Manilii Astron. l. 2.* ² *De Naturâ Deorum l. 2.* ³ *Var. apud August.* ⁴ *Lucian. dial. de Deor. cont.* ⁵ *Indigetes quod nullius rei indigerent, quod in Diis agerent, vel quod in iis (sc. locis) degerent. Serv. in 12. Æn. Liv. l. 1.*

⁶ *Lustratum genitrix divino corpus odore
Unxit, & ambrosia cum dulci nectare mixta
Contigit os, fecitque Deum, quem turba Quirini
Nuncupat Indigetem, temploque, arisque recepit.*

His Mother then his Body purify'd
Anoints with sacred Odors, and his Lips
In Nectar mingled with Ambrosia dips;
So deify'd: whom *Indiges Rome* calls,
Honour'd with Altars, Shrines and Festivals.

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times called ¹ *Minuti*, *Vefci* and *Miscellanei*, but more usually ² *Semones*, whose Merits were not sufficient to gain them a Place among the *Celestial Gods*; yet their Virtues were such, that the People thought them superiour to mortal Men. They were called ³ *Patellarii* from certain small ⁴ Dishes in which the Ancients offer'd to the Gods their Sacrifices, of which *Ovid* makes mention.

To these we ought to adjoin the Gods called ⁶ *Novensiles*, which the *Sabines* brought to *Rome* by the Command of King *Tatius*; and which were so named, as some say, because they ⁷ were latest of all reckoned among the Gods; or because they were ⁸ Presidents over the Changes, by which the things of this World subsist. *Circius* believes them to have been the *strange Gods of conquered Countries*; whereof the Numbers were so vast, that it was thought fit to call them all in general ⁹ *Novensiles*, lest they should forget any of them. And lastly, to this *Class* also we must refer those Gods and Goddeses, by whose help and means, as ¹⁰ *Tully* says, Men are advanced to Heaven, and obtain a Place among the Gods; of which sort are the principal Virtues, as we shall particularly shew in its proper Place.

¹ Horat. l. 3. carm. ² Semones vulgo dicebantur quasi Semi-homines, antiqui enim *hominem* dicebant *hemonem*.

Ap. Guther. l. 1. cap. 4. de jur. man. Lips. l. 2. ant. lect.

² 18. ³ Plautus in Cistell. ⁴ Fulgent. Placid. ad Chalcid.

⁵ *Fert missos Vesta pura patella cibos.* Fast. l. 6.

To *Vesta's* Deity with humble Mese,

In cleanly Dish serv'd up they now address.

⁶ Liv. l. 8. Varro de lingua lat. ⁷ quod novissimi omnium inter Deos numerati sint. ⁸ Novitatum præsides, quod omnia novitate consent aut redintegrentur. Apud Gyrald. synt. 1. ⁹ Arnob. 3. adv. Gentes. ¹⁰ de Nat. Deor. l. 2.

C H A P. III.

*A View of the PANTHEON. A more Com-
modious Division of the Gods.*

P. I Cast my Eyes very curiously every where about me, and yet I do not see the *Three Classes* of the *Gods* that you have described just now.

M. Because there is made here another and more convenient Division of them; which we will follow also, if you please, in our Discourse.

P. How can I refuse myself that most useful Pleasure, which I shall reap from your Conversation?

M. You see that the *Three Classes* which I mentioned to you, are here divided into six, and painted upon the several Parts of the *Pantheon*. 1. You see the *Celestial* Gods and Goddeffes, upon an Arch. 2. The *Terrestrial*, upon the Wall on the Right-hand. 3. The *Marine* and *River* Gods, upon the Wall on the Left. 4. The *Infernal* in the lower Apartment by the Pavement. 5. The *Minuti* or *Semones*, and *Miscellanei*, before you. 6. The *Adscriptitii* and *Indigetes* behind you. Our Discourse shall likewise consist of Six Parts; in each of which I shall lay before you, whatsoever I have found most remarkable among the best Authors upon this Subject; if at least my Talkativeness is tolerable to you.

P. Sir, you jest when you call it Talkativeness. Can any Discourse be more pleasant to me?

M. Then, since it pleases you, let us sit down together a while: And, since the Place is free from all Company, we will take a deliberate View of the whole Army of Gods, and inspect them one after another; beginning, as is fit, with the *Celestial*, and so with *Jove*, according to the direction of the ¹ Poet.

¹ *Ab Jove principium Musæ: Jovis omnia plena.*

From the Great Father of the Gods above
My Muse begins: for all is full of *Jove*.

Virg. Eclog. 3.
C H A P.

C H A P. IV.

Of the Celestial Gods. JUPITER. His Image.

M. **T**HE Gods, commonly called *Celestial*, are these that follow: *Jupiter, Apollo, Mars, Mercury* and *Bacchus*. The *Celestial Goddesses* are, *Juno, Vesta, Minerva* or *Pallas, Venus, Luna* and *Bellona*. We will begin with *Jupiter* the King of them all.

P. Where is *Jupiter*?

M. Look up to the Arch. You may easily know him by his Habit. He is ¹ *the Father and King of Gods and Men*, whom you see sitting in a Throne of Ivory and Gold, under a rich Canopy, with a Beard, holding Thunder in his Right-hand, which he brandishes against the Giants at his Feet, whom he formerly conquer'd. His Sceptre, they say, is made of Cypress, which is a Symbol of the Eternity of his Empire, because that Wood is free from Corruption. On his Sceptre sits an *Eagle*; either ² because he was brought up by it, or heretofore an *Eagle*, resting upon his Head, portended his Reign; or ³ because in his Wars with the *Giants*, an *Eagle* brought him his Thunder, and thence receiv'd the Title of *Jupiter's Armour-bearer*. He has golden Shoes, and an Embroidered Cloak, adorned with various Flowers and Figures of Animals: which *Diomysius* the Tyrant, ⁴ as it is said, took from him in *Sicily*, and giving him a Woollen Cloak instead of it, said, that *that would be more convenient for him in all Seasons, since it was warmer in the Winter, and much lighter in the*

¹ Divum pater atq; hominum rex, Virg. Æn. 1. Pausan. in Eliac. Lucian de sacrif. ² Apud Laert. l. 8. ³ Macroap. Nat. Com. ⁴ Serv. in Æn. 1. ⁵ Jovis Armiger. Virg. Æn. 5. ⁶ Cicero de nat. Deor. l. 3.

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Summer. Yet let it not seem a wonder to you, if by chance you should see him in another Place, in another Dress. For he uses to be deck'd in several Fashions, according to the various Names he assumes, and the Diversity of the People amongst whom he is worshipped. Particularly you will smile when you see him amongst the ¹ *Lacedæmonians* without Ears, when the *Cretans* are so liberal therein to him, that they give him Four. So much for the Figure of *Jupiter*. For, if it were my Design to speak of his *Stature*, I should repeat here what ² *Verrius* says, that his Face upon Holy-days ought to be painted with Vermilion; as the Statues of the rest of the Gods also used to be smeared with Ointments, and adorn'd with Garlands, according to an Observation of ³ *Plautus*.

P. Was the Power of darting Thunder and Lightning in the Hands of *Jupiter* only?

M. The Learned ⁴ *Hetrurians* teach us, that this Power was committed to nine Gods; but to which of them, it does not plainly appear. Some, besides *Jupiter*, mention *Vulcan* and *Minerva*, whence the Phrase, *Minervæ manubiæ* signifies Thunder (as the Books of those ancient *Hetrusci* called Strokes of Thunder *Manubias*) because the noxious Constellation of *Minerva* causes Tempests in the *Vernal Equinox*. ⁵ Others say, Thunder was also attributed to *Juno*, to *Mars*, and the *South Wind*; and they reckon up several kinds of Thunders; as *Fulmina* ⁶ *Peremptoria*, *Pestifera*, *Popularia*, *Perversa*, *Renovativa*, *Ostentatoria*, *Clara*, *Familiaria*, *Bruta*, *Consiliaria*. But the *Romans* commonly took notice of no more than Two. ⁷ The *Diurnal* Thunder which they attributed to *Jupiter*; and the ⁸ *Nocturnal*, which they attributed to *Summanus* or *Pluto*. Now let us go on to *Jupiter's* Birth.

¹ Plut de Osir. & Isid. ² Ap. Guther. de jur. Man. Plin. l. 23. cap. 7. ³ In Afinar. ⁴ Plin l. 2. c. 51. Serv. 1. & 2. Æn. ⁵ Serv. Æn. 8. ⁶ Plin. l. 2. c. 43. 51, 52. Amm. Marcel. l. 2. ⁷ κεραυνοβόλια νυκτερινὰ κεραυνοβόλια ἡμερινὰ. Ex Guth. de jur. Man. lib. 1. c. 3.

S E C T. II.

JUPITER'S Descent and Education,

P. WHO were *Jupiter's* Parents?

M. One Answer will not fully satisfy this one Question, since there is not one *Jupiter* but many, who are sprung from different Families. ¹ Those who were skill'd in the *Heathen Theology* reckon up three *Jupiters*; of which the first and second were born in *Arcadia*. The Father of the one was *Æther*; from whom *Proserpine* and *Liber* are said to be born. The Father of the other was *Coelus*; He is said to have begot *Minerva*. The third was a *Cretan*, the Son of *Saturn*; whose Tomb is yet extant in the Isle of *Crete*. ² But *Varro* reckoned up Three Hundred *Jupiters*; ³ and others reckon almost an innumerable Company of them; for there was hardly any Nation which did not worship a *Jupiter* of their own, and suppose him to be born amongst themselves. But of all these, the most famous *Jupiter*, according to the general Opinion, is He whose Mother was *Ops*, and whose Father was *Saturn* to whom therefore all, that the Poets fabulously write about the other *Jupiters*, is usually ascribed.

P. Where, and by whom was this *Jupiter* educated?

P. He was educated where he was born, that is, upon the Mountain *Ida* in *Crete*; but by whom, the variety of Opinions is wonderful. ⁴ For some affirm, that he was educated by the *Curetes* and *Corybantes*, some say, by the *Nymphs*; and some, by *Amalthæa* the Daughter of *Melissus* King of *Crete*. Others on the contrary have recorded, that the Bees fed him with Honey. Others, that a Goat gave him Milk. Not a

¹ Tully de Nat. Deor. l. 3.

² Ap. August. de Civit. ³ Euseb. Cæs. l. 2. præp. Evang. ⁴ Vide Nat. Com. in Jove.

few say, that he was nourished by Doves. Some, by an Eagle; many, by a Bear. And further, it is the Opinion of some, concerning the aforesaid *Amalthea*, that she was not the Daughter of *Melissus*, as we now mention'd; but the very Goat which suckled *Jupiter*, whose ¹ Horn, it is said, he gave afterwards to his Nurses, with this admirable Privilege, that whosoever possess'd it, should immediately obtain every thing that they desired. They add besides, that after this Goat was dead, *Jupiter* took her Skin and made a Shield of it; with which he singly combated the Giants; whence that Shield was call'd *Ægis* ² from a Greek Word which signifies a *She-Goat*, which at last he restored to life again, and giving her a new Skin, plac'd her amongst the Celestial Constellations.

¹ Cornu Amalthææ. ² ἀπὸ τῆς αἰγός.

S E C T III.

J U P I T E R ' s Exploits.

P. W H E N *Jupiter* was grown a Man, what did he perform worthy of Memory?

M. He overcame in War the *Giants* and the *Titans*, (of whom we shall say more when we speak of *Saturn*) and also delivered his Father *Saturn* from Imprisonment; but afterwards depos'd him from the Throne and banish'd him, because he form'd a Conspiracy against him; and then divided the Paternal Inheritance with his two Brothers *Neptune* and *Pluto*, as more largely will be shewn in its proper Place, when we speak of each of them apart. In fine, he so assisted and obliged all Mankind by the great Favours that he did, that he not only thence obtain'd the Name of ¹ *Jupiter*, but he was advanc'd also unto Divine Honours, and was esteem'd

¹ *Jupiter*, quasi juvenis Pater. Cic. 2. de Nat. Deor.

the

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the common Father both of Gods and Men. Amongst some of his more illustrious Actions we ought to remember the Story of *Lycaon*. For, when *Jupiter* had heard a Report concerning the Wickedness and great Impiety of Men, it is said that he descended from Heaven to the Earth, to know the real Truth of it, and came into the House of *Lycaon*, King of *Arcadia*, where declaring himself to be a God, whilst others were preparing Sacrifices for him, *Lycaon* derided him; nor did he stop here, he added an abominable Wickedness to this Contempt, and, being desirous to try whether *Jupiter* was a God, as he pretended, he kills one of his Domestick Servants, and roasts and boils the Flesh of him, and sets it on the Table as a Banquet for *Jupiter*; who abhorring the Wretch's Barbarity, ¹ fired the Palace with Lightning, and turn'd *Lycaon* into a Wolf.

P. Are there no other Exploits of his?

M. Yes indeed; ² but they are very lewd and dishonourable: I am almost ashamed to mention them. For was there any kind of Lewdness of which he was not guilty? or any mark of Infamy that is not branded upon his Name? I will only mention a few Actions of this sort among many.

1. In the Shape of a Crow, ³ he ruin'd his Sister *Juno*, who was born at the same Birth with him, deluding her with Promises of Marriage; and how many Women does that Pretence delude even now?

2. He violated the Chastity of *Danae*, the Daughter of *Acrisius*, King of the *Argives*, tho' her Father had shut her up in a Tower, because the Oracle had foretold, that he should be slain by his Grandson. For, changing himself into a ⁴ *shower of Gold*, he slid down thro' the Roof and Tiles of the Place into the Lady's Lap. And indeed what Place is there so fortified and

¹ Ovid. Met. l. 1. ² Apollon. 4. Argon. ³ Doroth. 2. Metam. ⁴ Ovid. 1. Met.

guarded, into which Love cannot find a Passage? Is there any Heart so very hard and stubborn that Money cannot soften it? What way is not safe, what Passage is not open, what undertaking is impossible to a God, who turns himself into Money to make a Purchase?

3. He corrupted ² *Leda*, the Wife of *Tyndarus* King of *Laconia*, in the similitude of a Swan: Thus a fair Outside oft-times veils the foulest Temper, and is a beautiful Cover to a most deformed Mind.

4. He abused ³ *Antiope*, the Wife of *Lycus*, King of *Thebes*, in the likeness of a Satyr.

5. He defiled ⁴ *Alcmena*, the Wife of *Amphitryon* in her Husband's Absence in the likeness of *Amphitryon* himself.

6. He inflamed ⁵ *Ægina*, the Daughter of *Æsopus*, King of *Bæotia*, with Love, in the similitude of Fire; (a lively Representation of his Crime) and robb'd her of her Chastity.

7. He deflower'd ⁶ *Clytoris*, a Virgin of *Thessalia*, of great Beauty, by turning himself into, What? O ridiculous! Into an Ant. And many times indeed it happens, that great Mischiefs arise from very small Beginnings.

8. He debauch'd ⁷ *Calisto*, the Daughter of *Lycaon*, King of *Arcadia*, counterfeiting, which is very strange, the Modesty and Countenance of *Diana*. And yet he did not protect her from the Disgrace that afterwards followed. For, as she began to grow big, and wash'd herself in the Fountain with *Diana*, and the other Nymphs, her Fault was discovered and her self shamefully turn'd away by *Diana* first, then changed by *Juno* into a *Bear*. But, why do I say shamefully? when her Disgrace was taken away by *Jupiter*, who advanc'd

¹ Converso in pretium Deo. Horat. 3. carm. ² Arat. in Phænom. ³ Ovid. 6. Metam. ⁴ Idem ibid. ⁵ Idem ibid. ⁶ Arnob. ap. Gyr. ⁷ Bocat. lib. 5. de Gen. Deorum. cap. 49.

this *Bear* into Heaven, and made it a Constellation; which by the *Latins* is call'd *Urfa major*, and by the *Greeks*, *Helice*.

9. He sent an ¹ *Eagle* to snatch away the pretty Boy *Ganymede*, the Son of *Tros*, as he hunted upon the Mountain *Ida*. Or rather, he himself, being changed into an *Eagle*, took him in his Claws and carried him up to Heaven. He offer'd the same Violence to *Astoria*, the Daughter of *Coeus*, a young Lady of the greatest Modesty, to whom ² He appear'd in the shape of an *Eagle*, and when he had raviſh'd her, he carry'd her away in his Talons.

10. He undid ³ *Europa*, the Daughter of *Agenor*, King of *Phenicia*, in the form of a beautiful white Bull, and carry'd her into *Crete* with him. See how many ſeveral Beasts that Man reſembles, who has once put off his Modesty! And by how many various Fables this one Truth is represented, that the very Gods by practice of impure Luſt become Brutes. The *Bull* in reality was the Ship upon which a *Bull* was painted, in which *Europa* was carry'd away; in like manner the *Horse Pegasus*, that was painted upon *Bellerophon's* Ship, and the *Ram* which was painted on that of *Phyrxus* and *Helle*, created ample Matter of Fiction for the Poets. But to return to our Fable, *Agenor*, immediately ordered ⁴ his Son *Cadmus*, to travel and ſearch every where for his Sister *Europa*, which he did, but could no where find her. *Cadmus* dared not to return without her, becauſe ⁵ by a Sentence not leſs unjuſt to him than kind to his Sister, his Father had baniſhed him for ever unleſs he found her. Wherefore he built the City of *Thebes*, not far from the

¹ Virgil 5. *Aen.* Ov. *Metam.* 10. ² Fulgent. *Plac.* ³ Ov. *Met.* ⁴ Ovid. 3. *Metam.*

⁵ Cum pater ignarus Cadmo perquirere raptam
Imperat, & poenam, ſi non invenerit, addit
Exilium, facto pius & ſcleratus eodem.

Mountain *Parnassus*; and, whereas it happen'd that his Companions that were with him were devour'd by a certain Serpent, whilst they went abroad to fetch Water; he, to revenge their Death, slew that Serpent; whose Teeth he took out, and, by the Advice of *Minerva*, sow'd them in the Ground; and suddenly a Harvest of arm'd Soldiers sprouted up; who, quarrelling among themselves, with the same speed that they grew up, mow'd one another down again, excepting five only, by whom that Country was peopled afterward. At length *Cadmus* and his Wife *Hermione*, or *Harmonia*, after much Experience, and many Proofs of the Inconstancy of Fortune, were changed into Serpents. He is said to ¹ have invented Sixteen of the Letters of the Greek Alphabet; α, β, γ, δ, ε, ι, κ, λ, μ, ν, ο, π, ρ, σ, τ, υ, which in the time of the Judges of *Israel*, he brought out of *Phœnicia*, into *Greece*; two hundred and fifty Years after which, *Palamedes* added four more Letters, namely, ξ, θ, φ, χ, in the time of the Siege of *Troy*: (altho' some affirm that *Epicharmus* invented the Letters ~~λ, μ, ν, ξ~~) and six hundred and fifty Years after the Seige of *Troy*, *Simonides* invented the other four Letters, namely, η, ω, ζ, ψ. *Cadmus* is also said to have taught the manner of writing in Prose; and that he was the first among the *Greeks*, who consecrated Statues to the Honour of the Gods.

Now the *Historical* Meaning of this Fable perhaps is this; ² *Cadmus* was in truth King of *Sidon*, by Nation a *Kadmonite*, as his Name intimates; of the Number of those mention'd by ³ *Moses*. Which *Kadmonites* were the same with the ⁴ *Hivites*, who possess'd the

Bids *Cadmus* trace and find the ravish'd Fair,

Or hope no more to breath *Phœnician* Air,

Both just and wicked in the same Design;

The Care was Pious, but too great the Fine. *Ovid.*

Met. 3. 1. *Pl.* 1. 5. c. 29. *Cæf.* 39. 24. ² *Bochart.* 2. p.

Geogr. c. 19. ³ *Gen.* 15. 29. ⁴ *idem cum* *Hevæis.*

C

Mountain

Mountain *Hermon*, and were thence also call'd *Hermonei*: And so it came to pass, that the Wife of *Cadmus* had the Name of *Harmonia*, or *Hermione*, from the same Mountain. And why is it said that *Cadmus's* Companions were converted into Serpents, unless because the Word *Hevaus* in the Syriac Language signifies a Serpent? Farther, another Word of a double Signification in the same Language occasion'd the Fable, that armed Soldiers sprouted forth from the Teeth of the Serpent. For the same Word signifies both *Serpents Teeth*, and *brazen Spears*, with which *Cadmus* first arm'd his Soldiers in *Greece*, being indeed the *Inventor of Brass*; insomuch that the *Oar* of which Brass is made, is from him even now call'd *Cadmus*. As to the Five Soldiers which are said to survive all the rest of their Brethren, who sprouted up out of the Teeth of the Serpent, the same Syriac Word signifies *Five*, and also a *Man ready for Battle*, according as it is differently pronounced.

¹ Hygin. c. 2. 4. ² Plin. l. 34. c. 1. 10. ³ Bochartus ut supra.

SECT. III. JUPITER's Names.

P. HOW many Names has *Jupiter*?

M. They can hardly be number'd; so many were the Names which he obtain'd, either from the Places where he liv'd and was worshipp'd, or from the things that he did. The more remarkable I will here set down alphabetically.

The *Greeks* call'd him *Ammon* or *Hammon*, which Name signifies *Sandy*. He obtain'd this Name first in *Lybia*, where he was worhip'd under the Figure of a Ram, because, when *Bacchus* was athirst in the Fabulous Desarts of *Arabia*, and implored the Assistance of *Jupiter*, *Jupiter* appearing in the Form of a Ram,

¹ Arenarius αἰμος ab Arena, Plut. in Osir. V. Curt. l. 4.

opened

opened a Fountain with his Foot, and discover'd it to him. But others give this Reason, because *Jupiter* in War wore a Helmet, whose Crest was a Ram's Head.

The *Babylonians* and *Affyrians*, whom he govern'd, call'd him ¹ *Betus*: He was the impious Author of Idolatry; because of the Uncertainty of his Descent, they believ'd, that he had neither Father nor Mother; and therefore he was thought the first of all-Gods; in different Places and Languages he was afterward call'd *Beel*, *Baal*, *Beelphegor*, *Beelzebub* and *Belzemen*.

Jupiter was call'd ² *Capitolinus*, from the *Capitoline* Hill, upon the Top whereof he had the first Temple that was ever built in *Rome*; which *Tarquin the Elder* first vow'd to build, *Tarquin the Proud* built, and *Horatius* the Consul dedicated. He was besides call'd *Tarpeius*, from the *Tarpeian* Rock, on which this Temple was built. He was also stiled ³ *Optimus Maximus*, from his Power and Willingness to profit all Men.

He is call'd also ⁴ *Custos*. There is in *Nero's* Coins an Image of him sitting on his Throne, which bears in its Right-hand Thunder, and in its Left a Spear, with this Inscription, *Jupiter Custos*.

Antiently in some Forms of Oaths he was commonly called ⁵ *Diespiter*, the Father of Light; as we shall presently shew farther; and to the same Purpose he was by the ⁶ *Cretans* call'd directly *Dies*.

The Title of *Dodonæus* was given him from the City *Dodona* in *Chaonia*, which was so call'd from *Dodona*, a Nymph of the Sea. Near to which City

¹ Berof. l. 4. ² Eusebius l. 1. præp. Evang. Hier. 1. in Oseam. ³ Plin. Liv. Plut. Tacit. 19.

⁴ O Capitoline, quem propter beneficia populus Romanus Optimum, propter vim Maximum appellavit. Tull. de Nat. Deorum 1.

⁵ Apol de mundo. Sen. 2. qu. nat. 3 quasi diei pater. Var. de lingua Latina. ⁶ Macrobian. Saturn.

there was a Grove sacred to *Jupiter*, which was planted with Oaks, and famous, because in it were the ancientest Oracles of all *Greece*. Two Doves deliver'd Responses there to those who consulted it. Or, as others use to say, ¹ the Leaves of the Oaks themselves became vocal, and gave forth Oracles.

He was named ² *Elicius*, Because the Prayers of Men may bring him down from Heaven.

The Name *Feretrius* is given him, because ³ he smites his Enemies, or because he is the ⁴ Giver of Peace; for, when a Peace was made, the Scepter by which the Embassadors swore, and the Flint-Stone on which they confirm'd their Agreement, were fetch'd out of his Temple. Or lastly, because, after they had overcome their Enemies, they ⁵ carried the Imperial Spoils (*Spolia Opima*) to his Temple. ⁶ *Romulus* first presented such Spoils to *Jupiter*, after he had slain *Acron*, King of *Cænina*; and *Cornelius Gallus* offer'd the same Spoils, after he had conquer'd *Tolumnius*, King of *Hetruria*; and thirdly, *M. Marcellus*, when he had vanquish'd *Viridomarus*, King of the *Gauls*, as we read in *Virgil*.

Those Spoils were called *Opima*, which one General took from the other in Battle.

Fulminator, or ⁷ *Ceraunius* in Greek Κεραυνός is *Jupiter's* Title, from hurling Thunder, which is

¹ Alex. ab Alex. c. 2.

² Quod Cælo precibus eliciatur, sic Ovid. Fast. 3.

Eliciunt cælo te, Jupiter; unde Minores

Nunc quoque te celebrant, Eliciumque vocant.

Jove can't resist the just Man's Cries,

They bring him down even from the Skies;

Hence he's *Elicius* called.

³ a feriendo, quod hostes feriat, ⁴ vel a ferenda pace, Fest.

⁵ vel a ferendis spoliis opimis in ejus Templum. ⁶ Plut.

in Rom. Dion. 2.

⁷ *Tertiaque arma Patri suspendet capta Quirino.*

And the third Spoils shall grace *Feretrian Jove*.

Æn. 6. Serv. ibid.

thought

thought to be his proper Office, if we believe the Poet.

In *Lycia* they worshipp'd him under the Name of *Gragus*, Γράψις [*Grapsios*] and *Genitor*.

In *Ægium*, about the Sea-Coast, he is said to have had a Temple, with the Name of *Homogynus*.

At *Præneste* he was call'd *Imperator*. There was a most famous Statue of him there, afterwards translated to *Rome*.

He was call'd *Latialis*, because he was worshipp'd in *Latium*, a Country of *Italy*; whence the *Latin Festivals* are denominated, to which all those Cities of *Italy* resorted, who desired to be Partakers of the Solemnity; and brought to *Jupiter* divers Oblations: Particularly, a Bull was sacrificed at that time, in the common Name of them all, whereof every one took a Part.

The Name *Lapis*, or as others write, *Lapideus*, was given him by the *Romans*, who believed that an Oath, made in the Name of *Jupiter Lapis*, was the most Solemn of all Oaths. And it is derived either from the Stone which was presented to *Saturn* by his Wife *Ops*, who said it was *Jupiter*, in which sense *Eusebius* says, that *Lapis* reign'd in *Crete*; or from the *Flint-stone*, which in making Bargains, the Swearer held in his Hand and said, *If knowingly I deceive*,

¹ Horat. 3. carm.

² O qui res hominumque Deumque
Eternis regis imperiis, & fulmine terras.

Æn. 1

O King of Gods and Men, whose awful Hand
Disperses Thunder on the Seas and Land;
Dispensing all with absolute Command.

³ Lycophron, Virg. 1. & 4. Æn.

⁴ Pausan. & Hesych.

⁵ Liv. 6. ⁶ Cic. pro Milon, 86 Dion, l. 4. ⁷ Latinæ
Feriæ. ⁸ juramentum per Jovem Lapidem omnium sanctif-
simum. Cic. 7. Epist. 12. ⁹ In Chron.

so let Diespiter, saving the City and the Capitol, cast me away from all that's good, as I cast away this Stone; whereupon he threw the Stone away. The Romans had another Form, not unlike to this, of making Bargains: It will not be amiss to mention it here: * *If with evil Intent I at any time deceive; upon that Day, O Jupiter, so strike thou me, as I shall this Day strike this Swine, and so much the more strike thou, as thou art the more able and skilful to do it;* whereupon he struck down the Swine.

² In the Language of the People of *Campania*, he is call'd *Lucetius*, from *Lux*; and among the *Latins* ³ *Diespiter* from *Dies*. Which Names were given to *Jupiter*, ⁴ *because he cheers and comforts us with the Light of the Day, as much as with Life it self.* Or, because he was believed to be the Cause of Light.

The People of *Elis* used to celebrate him by the Title of *Martius*.

He was also called ⁶ *Muscarius*, because he drove away the Flies. For, when *Hercules's* Religious Exercises were interrupted by a Multitude of Flies, he thereupon offer'd a Sacrifice to *Jupiter*, which being finish'd, all the Flies flew away.

⁷ *Nicephorus*, that is, the Giver of Victory; and, by the Oracle of *Jupiter Nicephorus*, the Emperor *Adrian* was told, that he should be promoted to the Empire. *Livy* often mentions him; and many Coins

² Si sciens fallo, me Diespiter, salva urbe arcéque, bonis ejiciat, ut ego hunc lapidem. Fest. ap. Lil.

³ Si dolo malo aliquando fallam, tu illo die, *Jupiter*, me sic ferito, ut ego hunc porcum hodie feriam; tantoque magis ferito, quanto magis potes, pollesque. Liv. l. 1.

⁴ Serv. 9. *Æn.* 3 quod nos die ac luce quasi vitâ ipsâ afficeret ac juvaret. Aul. Gell. ⁵ Festus. ⁶ Ἀγεῖν Ζεὺς, *Jupiter* pugnax. Plut. in *Pyrrho*. ⁷ Ἀπομύιος muscarum abactor. Pausan. ⁸ Eliac. ⁹ Νικηφόρος i. e. Victoriam gestans, *Ælius Spart.* in *Adriani* vita.

are extant, in which is the Image of *Jupiter* bearing⁸ Victory in his Hand.

He was called also ¹ *Opitulus* or *Opitulator*, the *Helper*; and *Centipeda* from his Stability; because those things stand secure and firm which have many Feet. He was call'd *Stabilitor* and *Tigellus*, because he supports the World. *Almus* also and *Alumnus*, because he cherishes all Things: And *Ruminus* for *Ruma*, which signifies the Nipple, by which he nourishes Animals.

He is also named ² *Olympius* from *Olympus*, the Name of the Master who taught him, and of the Heavens wherein he resides; or of a City which stood near the Mountain *Olympus*, and was anciently celebrated far and near, because a Temple was dedicated to *Jupiter*, and Games solemniz'd every Five Years there. ³ To this *Jupiter Olympius* the first Cup was sacrificed in their Festivals.

When the *Gauls* besieg'd the Capitol, an Altar was erected to *Jupiter* ⁴ *Pistor*; because he put it into the Minds of the *Romans*, to make Loaves of Bread, and throw them into the *Gauls* Tents; whereupon the Siege was rais'd.

The *Athenians* erected a Statue to him, and worship'd it upon the Mountain *Hymettus*, giving him in that place the Title of ⁵ *Pluvius*; this Title is mention'd by ⁶ *Tibullus*.

Prædator was also his Name, not because he protected *Robbers*, but because, out of all the Booty taken from the Enemy, one part was due to him. ⁷ For, when the *Romans* went to War, they used to devote to

¹ Quasi opis lator, Fest. Aug. 7. de civit. ² Pausan. Att. & Eliac. Liv. l. 4. dec. 3. ³ Pollux. ⁴ a pinfendo Ov. 6. Fast. Laet. l. 12. Liv. l. 5. ⁵ Phurnut. in Jovin.

⁶ *Arida nec Pluvio supplicat herba Jovi.*

Nor the parch'd Grass for Rain from *Jove* does call.

⁷ Serv. 5. Æn.

24 *Of the Gods of the Heathens.*

the Gods a part of the Spoil that they should get ; and for that Reason there was a Temple at *Rome* dedicated to *Jupiter Prædator*.

Quirinus, as appears by that Verse of *Virgil*, which we cited above, when we spoke of the Name *Feretrius*.

Rex and *Regnator* are his common Titles in *Virgil*, *Homer* and *Ennius*.

Jupiter is also call'd *Stator*, which Title he first had from *Romulus* on this Occasion : When *Romulus* was fighting with the *Sabines*, his Soldiers began to fly : whereupon *Romulus*, as ³ *Livy* relates, thus prayed to *Jupiter*. *O thou Father of the Gods and Mankind, at this Place at least drive back the Enemy, take away the fear of the Romans, and stop their dishonourable Flight. And I vow to build a Temple to thee upon the same Place, that shall bear the Name of Jupiter Stator, for a Monument to Posterity, That it was from thy immediate Assistance, that Rome receiv'd its Preservation.* After this Prayer the Soldiers stopped, and returning again to the Battle obtain'd the Victory ; whereupon *Romulus* consecrated a Temple to *Jupiter Stator*.

The *Greeks* call'd him Σωτῆρ [Soter] *Servator*, the Saviour, because he delivered them from the *Medes*. ⁴ *Conservator* also was his Title, as appears from divers of *Dioclesian's* Coins, in which his Effigies stands, with Thunder brandish'd in his Right-hand, and a Spear in his Left ; with this Inscription, *Conservatori*. In others,

¹ *Divum Pater, atque hominum Rex.* Virg. *Æn.* 1 & 10. The Father of the Gods, and King of Men.

Summi Regnator Olympi. *Æn.* 7.

Ruler of the highest Heaven.

² a stando vel sistendo. ³ Tu pater Deum hominumq; hinc saltem arce hostem, deme terrorem Romanis, fugamq; facdam siste, Hic ego tibi Templum Statori Jovi, quod monumentum sit posteris tuâ præsentī ope servatam Urbem esse, voveo. Liv. l. 1. ⁴ Strabo. l. 9. Arrian. 8. de gest. Alex. instead

instead of Thunder, he holds forth a little Image of Victory, with this Inscription, *Jovi Conservatori Orbis*, to Jupiter the Conservator of the World.

The *Augures* call'd him ¹ *Tonans* and *Fulgens*. And the Emperor *Augustus* dedicated a Temple to him so call'd; wherein was a Statue of *Jupiter*, to which a little Bell was fastened. He is also call'd by *Orpheus*, *Βρονταῖος* [*Brontaios*] and by *Apuleius*, ² *Tonitruālis* the Thunderer: And an Inscription is to be seen upon a Stone at Rome, *Jovi Brontonti*.

³ *Trioculis*, *Τριόφθαλμος* [*Triophthalmos*] was also an Epithet given him by the *Grecians*, who thought that he had three Eyes, with one of which he observ'd the Affairs of Heaven, with another the Affairs of the Earth, and with the third he view'd the Sea-Affairs. There was a Statue of him of this kind in *Priamus's* Palace at *Troy*; which beside the usual two Eyes had a third in the Forehead.

⁴ *Vejovis* or *Vejupiter*, and *Vedius*, that is little *Jupiter*, was his Title when he was described without his Thunder, viewing angrily short Spears which he held in his Hand: The *Romans* accounted him a fatal and noxious Deity; and therefore they worshipp'd him, only that he might not hurt them.

Agrippa dedicated a *Pantheon* to *Jupiter Ultor*, the Avenger, at Rome, according to ⁵ *Pliny*.

He was likewise called ⁶ *Xenius*, or *Hospitalis*, *Hospitable*; because he was thought the Author of the Laws and Customs concerning Hospitality. Whence the *Greeks* call'd Presents given to Strangers, *Xenia*; as the *Latins* call'd them *Lautia*.

Zeus [⁷ *Zeus*,] is the proper Name of *Jupiter* because he gives Life to Animals.

¹ Cic. de Nat. l. 1. Dio. l. 5. ² Ap. Lil. Gyr. Synt. 2. p. 82. ³ Pausan. ap. eundem. ⁴ Cic. 5. de nat. Gell. l. 5. Ovid. in Fast. ⁵ Plin. 36. 15. ⁶ Serv. 1. Æn. Cic. pro Deiot. Plut. qu. Rom. Demosth. Or. de legation. ⁷ ἀπὸ τοῦ ζῶντος Phurnut. de Jove.

SECT IV. *The Signification of the Fable, and what is understood by the Name of JUPITER.*

P. YOU have told us the Dreams of the Poets about *Jupiter*; now, pray, Sir, let us know what the Historians and Mythologists affirm concerning him.

M. Very willingly. *Jupiter* was King of *Crete*, and contemporary, according to *Eusebius*, with the Patriarch *Abraham*. This *Jupiter* deposed his Father, and afterwards divided by *Lot* the Kingdom with his two Brothers *Neptune* and *Pluto*. And, because by *Lot* the Eastern Part of the Country was given to *Jupiter*, the Western to *Pluto*, and the Maritime Parts to *Neptune*; they took occasion from hence to feign, that *Jupiter* was the King and God of the Heavens, *Neptune* of the Sea, and *Pluto* of Hell. Nay, *Jupiter's* Name was so honoured by Posterity, that all Kings and Princes were from him call'd *Joves*, and the Queens *Junones*, from *Juno* the Wife of *Jupiter*.

Concerning the Mythologists, or the Interpreters of Fables, I shall only observe this by the by. There is in these kind of things such a vast Diversity of Opinions among them; and which is yet worse, the Accounts, that many of them give, are so witless and impertinent, so incongruous to the very Fables, which they pretend to explain, that I think it better to write nothing from them, than to trouble the Reader with those things which will not probably satisfy him; which when I cannot effect, I will pass the Business over in silence, and leave it to every one's Discretion to devise his own Interpretations. For it is better that himself should be the Author of his Mistake, than to be led into it by another;

Apud Salian. in Ann. & Epitome Turfellini.

because a slip is more tolerable and easy when we our selves fall down, than when others violently push us down at unawares. Yet, whenever the Place requires, that I give my Expositions of these Fables, that I may discover some Meaning that is not repugnant to common Sense, I shall not be so far wanting to my Duty, as that any one should justly accuse me of Negligence. By the present Fable I may justify my Words; for observe, only, how various are Mens Opinions concerning the Signification of the Name *Jupiter*, and you may guess at the rest.

The Natural Philosophers many times think that ¹ *Heaven* is meant by the Name *Jupiter*; whence many Authors express the Thunder and Lightning, which come from Heaven by these Phrases; *Jove tonante, fulgente, &c.* and in this sense ² *Virgil* used the Word *Olympus*.

³ Others imagine that the Air, and the Things that are therein contain'd, as Thunder, Lightning, Rain, Meteors, and the like, are signify'd by the same Name. In which Sense ⁴ *Horace* is to be understood, when he says *sub Jove*, that is, in the open Air.

Some, on the contrary, call the Air *Juno*, and the Fire *Jupiter*, by which the Air being warm'd becomes fit for the Generation of things. Others again call the Sky *Jupiter*, and the Earth *Juno*, because out of the Earth all things spring; which ⁶ *Virgil* has elegantly express'd in the second Book of his *Georgics*.

¹ Cic. 2. de nat. deor.

² *Panditur interea domus omnipotentis Olympi.*
Mean while the Gates of Heaven unfold. *Æn.* 10.

³ Theocr. Ecl. 4. ⁴ *Jacet sub Jove frigido, id est, sub Dio, ἀπὸ τοῦ Διός,* Hor. Od. 1. ⁵ *Lucret.* l. 1.

⁶ *Tum pater omnipotens facundis imbris ather
Conjugis in gremium lata descendit, & omnes
Magnus alit, magno commistus corpore, factus.*

▪ *Euripides* thought so, when he said, that the *Sky* ought to be call'd *Summus Deus*, the *Great God*.

▪ *Plato's* Opinion was different; for he thought that the *Sun* was *Jupiter*; and *3 Homer*, together with the aforesaid *Euripides*, thinks that he is *Fate*; which *Fate* is, according to *4 Tully's* Definition, *The Cause from all Eternity, why such things as were already past were done; and why such things, as are doing at present be as they are; and why such things as are to follow hereafter, shall follow accordingly.* In short, others, by *Jupiter*, understand the *5 Soul of the World*; which is diffused not only thro' all human Bodies, but likewise thro' all the Parts of the Universe, as *6 Virgil* poetically describes it.

I do not regard the moral Signification of the Fable; that would be an endless and impertinent Labour. It is free, as I said above, for every one to fancy what he pleases, and to abound in his own Sense, according to the Proverb.

For then th' Almighty *Jove* descends and pours
Into his buxome Bride his fruitful Showers,
And mixing his large Limbs with hers, he feeds
Her Births with kindly Juice, and fosters teeming Seeds.

1 Ap. Cic. c. de nat. 2 In Phæd. 3 Odyf. ω. 4 æterna rerum causa; cur ea, quæ præterierint, facta sint, & ea, quæ instant, fiant: & ea, quæ consequentur, futura sint. Cic. 1. de Divinat.

5 Arat. init. Astron.

*6 — Cælum ac terras, camposque liquentes,
Lucentemque globum Luna, Titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem; Et magno se corpore miscet.*

— The Heaven and Earth's compacted Frame,
And flowing Waters, and the Starry Flame,
And both the radiant Lights one common Soul
Inspires, and feeds and animates the Whole.
This active Mind, infus'd thro' all the Space,
Unites and mingles with the mighty Mass.

CHAP. II.

APOLLO. *His Image.*

P. BUT who is that ' beardless Youth, with long Hair, so comely and graceful, who wears a Laurel Crown, and shines in Garments embroider'd with Gold, with a Bow and Arrow in one Hand, and a Harp in the other?

M. It is the Image of *Apollo*, * who is at other-times describ'd holding a Shield in one Hand, and the *Graces* in the other. And, because he has a threefold Power; in Heaven, where he is called *Sol*, in Earth, where he is nam'd *Liber Pater*, and in Hell, where he is stiled *Apollo*; he is usually painted with these three things, a Harp, a Shield, and Arrows. The Harp shews that he bears Rule in Heaven, where all things are full of Harmony; the Shield describes his Office in Earth, where he gives health and safety to terrestrial Creatures; his Arrows shew his Authority in Hell, for whomsoever he strikes with 'em, he sends them into Hell.

Sometimes he is painted with a Crow and a Hawk flying over his Head, a Wolf and a Laurel-Tree on one side, and a Swan and a Cock on the other; and under his Feet Grasshoppers creeping. The Crow is sacred to him, because he foretells the Weather, and shews the different Changes of it by the clearness or hoarseness of his Voice. The Swan is likewise endued with Divination, † because fore-seeing his Happiness in

* Horat. ad Calimach. † Porphy. de sole. ‡ Cygni non sine causa Apollini dicati sunt, quod ab eo divinationem habere videantur; quia prævidentes quid in morte boni sit, cum cantu & voluptate moriuntur, Tull. Quæst. Tusc. i.

X
 Death, he dies with Singing and Pleasure. The Wolf is not unacceptable to him, not only because he spared his Flock when he was a Shepherd, but because the Furiouſness of Heat is expreſſed by him, and the perſpicuity and ſharpeſs of his Eyes do moſt fitly repreſent the fore-ſight of Prophecy. The Laurel-Tree is of a very hot Nature, always flouriſhing, and conducing to Divination and Poetick Raptures; and the Leaves of it put under the Pillow produce true Dreams. The Hawk has Eyes as bright as the Sun, the Cock foretells his riſing, and the Graſhoppers ſo entirely depend on him, that they owe their Riſe and Subſiſtence to his Heat and Influence.

SECT. I. *His DESCENT.*

P. WHAT Family was *Apollo* born of?

M. You ſhall know after you have firſt heard how many *Apollo's* there were.

P. How many?

M. Four. The firſt and ancienteſt of them was born of *Vulcan*: The ſecond was a *Cretan*, a Son of one of the *Corybantes*: The third was born of *Jupiter* and *Latona*: The fourth was born in *Arcadia*, called by the *Arcadians* *Nomius*. ¹ But tho', as *Cicero* ſays, there were ſo many *Apollo's*, yet all the reſt of them are ſeldom mention'd, and all that they did is aſcribed to one of them only, namely to him that was born of *Jupiter* and *Latona*.

P. In what Place was *Apollo* the Son of *Latona* born?

¹ Atque, cum tot Apollines fuerint, reliqui omnes ſilentur, omneſq; res aliorum geſtæ ad unum Apollinem, *Jovis & Latonæ filium* referuntur. *Cic. 3. de Nat. Deor.*

M. I will tell you more than you ask ; they say the thing was thus, *Latona*, the Daughter of *Cæus* the Titan, conceiv'd Twins by *Jupiter* : *Juno* incensed at it, sent the Serpent *Python* against her ; and *Latona*, to escape the Serpent, ' fled into the Island of *Delos* ; where she brought forth *Apollo* and *Diana* at the same Birth.

¶ Hesiod.

SECT. II. Actions of A POLLO.

P. BY what Means was *Apollo* advanced to the highest degree of Honour and Worship ?

M. By these four especially : By the Invention of *Physick*, *Musick*, *Poetry*, and *Rhetorick* ; and therefore he is supposed to preside over the *Muses*. It is said, that he taught the Arts of foretelling Events, and shooting with Arrows ; when therefore he had benefitted Mankind infinitely by these Favours, they worshipped him as a God. ' Hear how gloriously he himself re-

¶ ——— *Nescis temeraria, nescis*

Quem fugias, ideoque fugis ———

Jupiter est genitor. Per me quod eritq; fuitq;

Estque patet. Per me concordant carmina nervis ;

Certa quidem nostra est, nostra tamen una sagitta

Certior, in vacuo qua vulnera pectore fecit.

Inventum Medicina meum est, Opiferq; per orbem

Dicor, & Herbarum est subjecta potentia nobis.

Stop thy rash Flight, stay lovely Nymph, 'tis I :

No common Wretch, no barb'rous Enemy,

Great *Jove's* my Father ; I alone declare

What things past, present, and what future are.

By me the downy Eunuch sweetly sings,

I softest Notes compose to sounding Strings :

peats

peats his Accomplishments of Mind and Nature, where he magnifies himself to the flying *Nymph*, whom he passionately loved.

P. What memorable things did he perform?

M. Many; but especially these.

1. He destroyed all the *Cyclops*, the Forgers of *Jupiter's* Thunder bolts, with his Arrows; to revenge the Death of *Æsculapius* his Son, whom *Jupiter* had kill'd with Thunder, because by the Help of his Physick he reviv'd the Dead. ¹ Wherefore for this Fact, *Apollo* was cast down from Heaven, and deprived of his Divinity, expos'd to the Calamities of the World, and commanded to live in Banishment upon the Earth: In this Distress ² he was compelled by Want to look after *Admetus's* Cattle; where tired with Leisure, to pass away his time, it is said, that he first invented and formed a Harp. After this, *Mercury* got an Opportunity to drive away a few of the Cattle of his Herd by stealth; for which, while *Apollo* complain'd and threatn'd to punish him, unless he brought the same Cattle back again, his Harp was also stolen from him by *Mercury*; ³ so that he could not forbear turning his Anger into Laughter.

2. He rais'd the Walls of the City of *Troy*, by the Musick of his Harp alone, if we may believe the ⁴ Poet.

My Shafts strike sure, but one, alas! was found
 A surer, my unpractis'd Heart to wound;
 Physick's Divine Invention's all my own,
 And I a Helper thro' the World am known;
 All Herbs I thoroughly know, and all their Use,
 Their healing Virtues and their baneful Juice.

Ovid Metam. 1.

¹ Lucian. Dial. Mort. ² Pausan. in Eliac. ³ Hor. 1. Carm.

⁴ *Ilion aspicias, firmataque turribus altis
 Mœnia, Apollineæ structa canore lyre.*

Ovid Epist. Parid.

Troy you shall see, and divine Walls admire,
 Built by the Musick of *Apollo's* Lyre.

Some

Some say, ¹ that there was a Stone, upon which *Apollo* only laid down his Harp, the Stone by the Touch of it alone became so melodious, that, whenever it was struck with another Stone, it sounded like a Harp.

3. By misfortune he killed *Hyacinthus*, a pretty and ingenious Boy that he loved. For, whilst *Hyacinthus* and he were playing together at Quoits, *Zephyrus* was enrag'd, because *Apollo* was better beloved by *Hyacinthus* than himself; and, having an Opportunity of Revenge, he puffed the Quoit, that *Apollo* cast, against *Hyacinthus's* Head, by which blow he fell down dead; whereupon *Apollo* caused the Blood of the Youth, that was spilt upon the Earth, to produce Flowers called *Violets*, as ² *Ovid* finely expresses it.

Besides, he was passionately in love with *Cyparissus*, another very pretty Boy; who, when he had unfortunately kill'd a fine Deer, which he exceedingly lov'd, and had brought up from its Birth, was so melancholy for his Misfortune, that he constantly bewailed the Loss of this Deer, and refused all Comfort. ³ *Apollo*, because before his Death he had begged of the Gods, that his

¹ Pausan. in Attic.

² *Ecce, cruor qui fusus humi signaverat verbas,
Desinit esse cruor, Tyrioque nitentior ostro
Flos oritur, formamque capit, quam Lilia; si non
Purpureus color his, argenteus esset in illis.*

Behold the Blood which late the Grass had dy'd,
Was now no Blood, from whence a Flower full-blown,
Far brighter than the Tyrian Scarlet shone,
Which seem'd the same, or did resemble right
A Lilly, changing but the Red to White. *Ovid Met. 10.*

— ³ *munusque supremum*

*Hoc petit a superis, ut tempore lugeat omni.
Ingemuit tristisque Deus, lugebere nobis,
Lugebisque alios, aderisque dolentibus, inquit,
Implores that he might never cease to mourn,
When Phœbus sighing, I for thee will mourn,
Mourn thou for others, Herfes still adorn. *Ov. Met. 10.**

34 *Of the Gods of the Heathens.*

Mourning might be made perpetual, in pity changed him into a *Cypress-Tree*, the Branches of which are always used at Funerals.

4. He fell violently in love with the Virgin *Daphne*, so famous for her Modesty. When he pursued her, while she fled to secure her Chastity from the Violence of his Passion, she was changed into a Laurel, the most chaste of Trees; which is never corrupted with the Violence of Heat or Cold, but remains always flourishing, always pure. There is a Story about this Virgin-Tree, which better deserves our Admiration, than our Belief. A certain Painter was about to draw the Picture of *Apollo* upon a Table made of Laurel-Wood: And it is said, that the Laurel would not suffer the Colours to stick to it, as tho' the dead Wood was sensible, and did abhor the Picture of the impure Deity, no less than if *Daphne* her self was alive within it.

5. He courted also a long Time the Nymph *Bolina*, but never could gain her; for she chose rather to throw her self into a River and be drowned, than yield to his lascivious Flames. Nor did her invincible Modesty lose its Reward. She gained to her self an Immortality by dying so, and, sacrificing her Life in the Defence of her Virginity, she not only overcame *Apollo*, but the very Powers of Death. She became immortal.

6. *Leucothoe*, the Daughter of *Orchamus*, King of *Babylon*, was not so tenacious of her Chastity; for she yielded at last to *Apollo's* Desires. Her Father could not bear this Disgrace brought on his Family, and

1 Liban. in Progymn. 2 Pausan. l. 7:

3 ——— defodit alta

Crudus homo, tumulumque super gravis addit arena.

Interr'd her lovely Body in the Earth,

And on it rais'd a Tomb of heavy Sand,

Whose pondrous Weight her Rising might withstand.

there

therefore buried her alive. ¹ *Apollo* was greatly grieved hereat, and, tho' he could not bring her again to life, he poured Nectar upon the dead Body, and thereby turn'd it into a Tree that drops Frankincense. These Amours of *Leucothoe* and *Apollo* had been discover'd to her Father by her Sister *Clytie*, whom *Apollo* formerly lov'd, but now deserted; which she seeing, pin'd away, with her Eyes continually looking up to the Sun, and at last was chang'd into a Flower called a Sun-flower or *Heliotrope*.

7. *Apollo* was challeng'd in Musick by *Marsyas*, a proud Musician; and, when he had overcome him, ² *Apollo* slay'd him, because he had dar'd to contend with him, and afterwards converted him into the River of *Phrygia*, of the same Name.

8. But, when *Midas* King of *Phrygia* foolishly determin'd the Victory to the God *Pan*, when *Apollo* and he sang together, ⁴ *Apollo* stretch'd his Ears to the length and shape of Asses Ears. *Midas* endeavour'd to

¹ *Nectare odorato sparsit corpusque locumque,
Multaque conquestus, tanges tamen aethera, dixit.
Protinus imbutum caelesti nectare corpus.
Delituit, terramque sub madefecit odore;
Virgaque per glebas, sensim radicibus actis,
Thurea surrexit, tumulumque cacumine rupit.*
He mourn'd her Loss, and sprinkled all her Hearse
With balmy Nectar, and more precious Tears.
Then said, Since Fate does here our Joys defer,
Thou shalt ascend to Heav'n, and bless me there:
Her Body straight, embalm'd with Heavenly Art,
Did a sweet Odour to the Ground impart,
And from the Grave a beauteous Tree arise,
That cheers the Gods with pleasing Sacrifice. *Ov. Met. 4.*

² *Ovid. Metam. 4. 3 Ovid. Fast. 6.*

⁴ ——— *partem damnatur in unam.*

Induiturque aures lente gradientis aselli.
Punish'd in the offending part, he bears
Upon his Skull a slow pac'd Ass's Ears. *Met. 1. 6*

hide his Disgrace, as well as he could, by his Hair : But however, since it was impossible to conceal it from his Barber, he earnestly begg'd the Man, and prevail'd with him, by great Promises, not to divulge what he saw to any Person. But the Barber was not able to contain so wonderful a Secret longer, wherefore he went and dug a Hole, and putting his Mouth to it, whisper'd these Words, *King Midas hath Asses Ears*, then, filling up the Ditch with the Earth again, he went away. But, O Wonderful and Strange ! The Reeds that grew out of that Ditch, if they were moved by the least Blast of Wind, did utter the very same Words which the Barber had buried in it ; to wit, *King Midas hath the Ears of an Ass*.

secedit, humumque

Effodit, & domini quales conspexerit aures,

Voce refert parva.

Metam. l. 11.

He dug a Hole, and in it whispering said,

What monstrous Ears sprout from King *Midas* Head !

Aures Asinas habet Rex Midas.

S E C T. III. Names of A P O L L O.

AS the *Latins* call him *Sol*, because there is but one Sun, so some think the *Greeks* gave him the Name *Apollo* for the same Reason. Tho' others think that he is called *Apollo*, either because he drives away Diseases, or because he darts vigorously his Rays.

He is called *Cynthius*, from the Mountain *Cynthus* in the Island of *Delos* ; from whence *Diana* also is call'd *Cynthia* too.

¹ Ab *a* particula privativa, & *πόλλοι*, que madmodum *Sol*, quod sit solus, Chrysip. ap. Gyrald. ² Synr. 7. p. 219. *παρὰ πᾶσι νόσοις*, ab abigendis morbis, vel *ἀπὸ τῆς πάλαν τὰς ἀκτίνας*. ³ Varr. de Ling. lat. Plut. ap. Phurnut. And

And *Delius* from the same *Island*, because he was born there. Or, as ¹ some say, because *Apollo* (who is the *Sun*) by his Light makes all things manifest, for which Reason he is call'd ² *Phœneus*.

He is nam'd *Delphinus*; ³ because he kill'd the Serpent *Python*; called *Delphis*, or else, because, when *Castalius* a *Cretan* carried Men to the Plantations, *Apollo* guided him in the shape of a *Dolphin*.

His Title *Delphicus* comes from the City *Delphi* in *Bœotia*, which City is said to be the ⁴ *Navel of the Earth*; because, when *Jupiter* had sent for two Eagles together, the one from the East, and the other from the West, they met by equal Flights exactly at this Place. ⁵ Here *Apollo* had the famousst Temple in the World; in which he ⁶ utter'd Oracles to those who consulted him, but he receiv'd them from *Jupiter* first. They say, that this famous Oracle became Dumb at the Birth of our *Saviour*, and, when *Augustus*, who was a great Votary of *Apollo*, desired to know the Reason of its Silence, the Oracle answer'd ⁷ him, that in *Judæa* a Child was born, who was the Supreme God, and had commanded him to depart, and return no more Answers.

Apollo was likewise called ⁸ *Didymæus*, which Word

¹ Festus, cuncta facit *δηλα*, manifesta. ² ἀπὸ τοῦ φαίνειν, apparere, Macrobo. & Phurnut. ³ Pausan. in Attic. ⁴ Pausan. ⁵ ὀμφαλὸς τῆς γῆς, Umbilicus Terræ. Phurnut. Lactant.

⁶ *Æscul.* in Sacerd.

⁷ *Me puer Hebraeus, divos Deus ipse gubernans,*

Cedere sede jubet, tristemque redire sub orcum.

Aris ergo dehinc nostris abscedito, Caesar.

An *Hebrew* Child, whom the blest Gods adore,

Has bid me leave these Shrines, and pack to Hell,

So that of Oracles I've now no more :

Away then from our Altar, and farewel.

⁸ A verbo *δίδυμοι*, gemelli, Macrobo. op. Gyrat. synt. 7.

in Greek signifies *Twins*, by which are meant the two great Luminaries of Heaven, the Sun and the Moon, who enlighten the World betwixt them by Day and Night.

He was also call'd ¹ *Nomius*, which signifies either a Shepherd, because he fed the Cattle of *Admetus*; or because the Sun, as it were, feeds all Things that the Earth generates, by his Heat and Influence. Or perhaps this Title may signify ² *Lav giver*, and was given him because he made very severe Laws when he was King of *Arcadia*.

He is call'd *Pæan*, either ³ from *allaying Sorrows*, or from his exact Skill in hitting, wherefore he is arm'd with Arrows. And we know that the Sun strikes us, and often hurts us with his Rays, as with so many Darts. By this Name *Pæan*, his Mother *Latona*, and the Spectators of the Combat, encouraged *Apollo*, when he fought with the Serpent *Python*, crying frequently, ⁴ *Strike him, Pæan, with thy Darts*. By the same Name the Diseased invoke his Aid, crying, ⁵ *Heal us, Pæan*. And hence the Custom came, that not only all Hymns in the praise of *Apollo* were call'd *Pæanes*, but also in all Songs of Triumph in the celebration of all Victories, Men cried out, *Io Pæan*. After this manner the airy and wanton Lover in ⁶ *Ovid* acts his Triumph too. And from this Invocation *Apollo* himself was call'd [*Peios*.]

¹ *Nomus*, Pastor, quod pavit Admeti gregem, vel quod quasi pascat omnia. Phurnut. Macrob. a ² *Nomus*, Lex. Macrob. Cic. 3. de Nat. Deor. 3 *παρά τὸ παύειν τὰς ἀνιάς*, a sedando molestias, vel *παρά τὸ παύειν*, a feriendo. Festus.

⁴ *ἰὲ πᾶν*, jace vel immitte, Pæan; nempe tela in feram.

⁵ *ἰὲ πᾶν*, medere, Pæan.

⁶ Dicite *Io Pæan*, & *Io*, his dicite, *Pæan*!

Decidit in casses præda petita meos.

Sing to *Pæan* twice, twice *Io* say:

My Toils are pitch'd, and I have caught my Prey.

Ovid. de Arte amand. l. 2.

He is call'd *Phæbus* ¹ from the great swiftness of his Motion, or from his Method of healing ² by ³ Purging, since by the help of *Phyſick*, which was *Apollo's* Invention, the Bodies of Mankind are purg'd and cur'd.

He was nam'd *Pythias*, not only from the Serpent *Python*, which he kill'd, but likewise from ³ asking and consulting; for none among the Gods was more consulted, or deliver'd more Responses, or spake Oracles, than he; especially in the Temple which he had at *Delphi*; to which all sorts of Nations resorted, so that it was call'd *the Oracle of all the Earth*. ⁴ The Oracles were given out by a young Virgin, till one was debauch'd; whereupon a Law was made, that a very ancient Woman should give the Answers, in the Dress of a young Maid; who was therefore call'd *Pythia* from *Pythias*, one of *Apollo's* Names; and sometimes *Phæbas*, from *Phæbus*, another of them. But as to the Manner that the Woman understood the God's Mind, Mens Opinions differ. *Tully* supposes, that some Vapours exhal'd out of the Earth, and affected the Brain much, and rais'd in it a Power of Divination.

P. What was the *Trypos* on which the *Pythian* Lady sat?

M. Some say, that it was a Table with three Feet, on which she placed herself when she design'd to give forth Oracles; and, because it was cover'd with the Skin of the Serpent *Python*, they call it also by the Name of *Cortina*. ⁵ But others say, that it was a Vessel, in which she was plung'd before she prophesied; or rather, that it was a golden Vessel furnish'd with Ears, and supported by three Feet, whence it was call'd *Tripes*; and

¹ ἀπὸ τῆς φασάντιας, quod vi feratur, à φασάω purgō, Lil. Gyr, Synt. 7. p. 222. ² ἀπὸ τῆς πυθάνεσθαι, ab interrogando vel consulendo, Hygin. in fab. c. 50. ³ Cic. pro Font. Diodor. 1 Stat. Thebaid. Vide Orig. adv. Cels. l. 7. ⁴ Cic. 1. de Divin. 14. Ap. Lil. Gyr. ⁵ Plat. in Solon.

on this the *Lady* sat down. It happen'd that this *Tripod* was lost in the Sea, and afterwards taken up in the Nets of Fishermen, who mightily contended amongst themselves which should have it; the *Pythian* Priestess being asked, gave Answer, that it ought to be sent to the wisest Man in all Greece. Whereupon it was carried to *Thales* of *Miletus*; who sent it to *Bias*, as to a wiser Person. *Bias* referr'd it to another, and that other referr'd it to a Fourth; till after it had been sent backward and forward to all the wise Men, it return'd again to *Thales*, who dedicated it to *Apollo* at *Delphos*.

P. Who were the *Wise Men* of Greece?

M. These Seven, to whose Names I adjoin the Places of their Nativity. *Thales* of *Miletus*, *Solon* of *Athens*, *Chilo* of *Lacedæmon*, *Pittacus* of *Mytilene*, *Bias* of *Priene*, *Cleobulus* of *Lindi*, and *Periander* of *Corinth*. I will add some remarkable Things concerning them.

Thales was reckoned among the *Wise Men*, because he was believed to be the first that brought *Geometry* into Greece. He first observ'd the Courses of the Times, the Motion of the Winds, the Nature of Thunder, and the Motions of the Sun and the Stars. Being ask'd what he thought the difficultest Thing in the World, he answered, *to know one's self*; which perhaps was the Occasion of the Advice written on the Front of *Apollo's* Temple, to those who were about to enter, *Know thy self*. For there are very few that know themselves.

When *Solon* visited *Cræsus*, the King of *Lydia*, the King shewed his vast Treasures to him; and asked him, whether he knew a Man happier than he; Yes, says *Solon*, *I know Tellus, a very poor, but a very virtuous Man at Athens, who lives in a little Tenement there; and he is more happy than your Majesty: For neither can these things make us happy, which are subject to the Changes of the Times, nor is any one to be thought*

ἴστωσιν ἑαυτοὺς, *Nosce teipsum.* *Learn,*

truly

truly happy till he died. ¹ It is said, when King *Cræsus* was afterwards taken Prisoner by *Cyrus*, and laid upon the Pile to be burnt, he remembered this Saying of *Solon*, and often repeated his Name; so that *Cyrus* ask'd why he cried out, *Solon*; and who the God was, whose Assistance he begged. *Cræsus* said, *I now find by Experience, that which heretofore he said to me to be true*; and so he told *Cyrus* the Story: Who hearing it, was so touched with the Sense of the Vicissitude of human Affairs, that he preserved *Cræsus* from the Fire, and ever after had him in great Honour.

Chilo had this saying continually in his Mouth, ² *Desire nothing too much*. Yet, when his Son had got the Victory at the *Olympick Games*, the Good Man died with Joy, and all *Greece* honour'd his Funeral.

Bias, a Man famous for Learning no less than Nobility, preserved his Citizens a long time. And, when at last, says ³ *Tully*, his Country *Priene* was taken, and the rest of the Inhabitants in their Escape carried away with them as much of their Goods as they could: One advis'd him to do the same, but he made Answer, ⁴ *It is what I do already, for all the Things that are mine I carry about me*. He often said, that Friends should remember to love one another, so as Persons who may sometimes hate one another.

Of the Rest nothing extraordinary is reported.

¹ Plutarch, Herodotus. ² Ne quid nimium cupias. Plin. l. 7. c. 32. ³ de Amicitia. ⁴ Ego vero facio, nam omnia mea mecum porto. Val. Max. 7. c. 2. ⁵ Amicos ita amare oportere ut aliquando essent osuri. Laert.

S E C T. III. The Signification of the Fable.

A P O L L O means the Sun.

EVery one agrees that by ¹ *Apollo* the Sun is to be understood, for the Four chief Properties ascribed to *Apollo* were the Arts of *Prophefying*, of *Heal-*

¹ Cic. de Nat.

ing, of *Shooting*, and of *Musick*, of all which we may find in the Sun a lively Representation and Image. Was *Apollo* famous for his Skill in Prophefying and Divination? And what is more agreeable to the Nature of the Sun, than by its Light to dispel Darkness, and to make manifest hidden and concealed Truth? Was *Apollo* famous for his Knowledge of Medicine, and his Power of Healing? Surely nothing in the World conduces more to the Health and Preservation of all things, than the Sun's Heat and Warmth: And therefore those Herbs and Plants which are most expos'd to his Rays are found to have most Power and Virtue. Thirdly, Is *Apollo* skilful in *Shooting*? And are not the Sun's Rays like so many Darts or Arrows shot from his Body to the Earth? And, lastly, How well does *Apollo's* Skill in Musick agree to the Nature of the Sun, which, being plac'd in the midst of the Planets, makes with them a kind of Harmony, and all together, by their uniform Motion, make as, it were a Consort of Musick; and, because the Sun is thus plac'd the middlemost of the seven Planets, the Poets assert that the Instrument which *Apollo* plays on, is a Harp with seven Strings.

Besides, from the Things sacrificed to *Apollo* * it appears, that he was the Sun. The first of which Things was the *Olive*, the Fruit of which so loves the Sun that it cannot be nourish'd in Places distant from it. 2. The *Laurel*, † a Tree of a hot nature, always flourishing, never old, and conducing not a little towards Divination; and therefore the Poets are crown'd with Laurel. 3. Among Animals, *Swans* were offer'd to him, because, as was observ'd before, they have from *Apollo* a Faculty of Divination. 4. *Griffons* also and *Crows* were sacred to him for the same Reason; and the *Hawk*, which has Eyes as bright and piercing as the Sun; the *Cock*, which

* Theocr. in Herc. † Acrius.

foretells his Rising; and the *Grashopper*, a singing Creature; wherefore it was a Custom among the *Athenians* to fasten golden Grashoppers to their Hair, in honour of *Apollo*.

And especially, if we² derive the Name of *Latona*, the Mother of *Apollo* and *Diana*, from the Greek *λανθάνω* [*lanthano*, to lie hid] it will signifie, that before the Birth of *Apollo* and *Diana*, that is, before the Production of the Sun and the Moon, all things lay involv'd in darkness: From whence these two glorious Luminaries afterwards proceeded, as out of the Womb of a Mother.

But, notwithstanding all this, several Poetical Fables have relation only to the Sun, and not to *Apollo*. And of these therefore it is necessary to treat apart.

¹ Thucid. Schol. Arist. ² Vid. Lyl. Gyrald. 1. in Apoll.

CH A P. VI.

The SUN. His Genealogy and Names.

THIS glorious Sun, which illustrates all things with his Light, is call'd *Sol*, as **Tully* says, either because he is the ONLY Star that is of that magnitude; or, because when he rises, he puts out all the other Stars, and ONLY appears himself. Altho' the Poets have said, that there were Five *Sols*; and *Tully* reckons them up: Yet, whatever they deliver'd concerning each of them singly, they commonly apply to one, who was the Son of *Hyperion*, and Nephew to *Æther*, begotten of an unknown Mother.

* Vel quia *Solus* ex omnibus sideribus tantus est, vel quia cum exortus est, obscuratis omnibus, *Solus* appareat. Cic. de Nat. Deorum, l. 2 & 3.

The *Persians* call the Sun ¹ *Mithra*, and account him the greatest of their Gods, and they worship him in a Cave. His Statue has the Head of a *Lion*, on which a Turbant, call'd *Tiara*, is placed: It is cloath'd with Persian Attire, and holds with both Hands a mad Bull by the Horns. ² Those that desir'd to become his Priests, and understand his Mysteries, did first undergo a great many Hardships, Disgraces, Stripes, Colds, Heats, and other Torments, before they could attain to the honour of that Employment. And see the Severity of their Religion! ³ It was not lawful for the Kings of *Persia* to drink immoderately, but upon that Day in which the Sacrifices were offer'd to *Mithra*.

The *Egyptians* call'd the Sun ⁴ *Horus*; whence those Parts call'd *Hora*, *Hours*, into which the Sun divides the Day. They represented his Power by a Scepter, on the top of which an Eye was placed; by which they signified that the Sun sees, and that all things are seen by his means.

These *Hora* were thought to be the Daughters of *Sol* and *Chronis*, who early in the Morning prepare the Chariot and the Horses for their Father, and open the Gates of the Day.

¹ Hefych. & Lactant. Gram. ap. Lil. Gyr. ² Greg. Nazianz. Orat. 1. in Jul. ³ Duris 7. Hist. ap. Athen. ⁴ Plut. in Isocr. & Osir. ⁵ Homer. Iliad. & Odyss. 4. Plutarch. Boccac. l. 4. c. 4.

S E C T. I. *Actions of Sol.*

NO other Actions of *Sol* are mention'd, but his Debaucheries, and the Intrigues which pass'd between him and his Mistresses, whereby he obscured the Honour of his Name: I will set down the most remarkable of them,

1. He

1. He lay with *Venus* in the Island of *Rhodes*, at which time, * they said, it rain'd Gold, and the Earth cloath'd it self with Roses and Lillies; from whence the Island was call'd † *Rhodes*. 2. Of *Clymene* he begat one Son, named *Phaeton*, and several Daughters. 3. Of *Neara* he begat *Pasiphae*, and of *Perse*, *Circe*. To omit the rest of his Brood of more obscure note, according to my Method, I shall say something of each of these, but first (since I have mention'd *Rhodes*) I will speak a little of the *Rhodian Colossus*, which was one of the *Seven Wonders of the World*.

* Pindar. in Olymp. † ἀπὸ τῆ ρόδου, à Rosa,

SECT. II. The Seven Wonders of the World.

P. **W**Hat were those *Seven Wonders of the World*?
M. They are these that follow.

1. The *Colossus* at *Rhodes*, ‡ a Statue of the *Sun* seventy Cubits high, placed at the Mouth of the Harbour; one Man could not grasp its Thumb with both his Arms. Its Thighs were stretch'd out to such a distance, that a large Ship sailing might easily pass into the Port betwixt them. It was Twelve Years making, and cost Three hundred Talents; (a *Rhodian* Talent is worth Three hundred twenty-two Pounds, eighteen Shillings, and four Pence in English Money) it stood Fifty Years, and at last was thrown down in an Earthquake. And from this *Coloss* the People of *Rhodes* were named *Colossenses*, and every Statue of an unusual Magnitude is call'd *Colossus*.

2. The Temple of *Diana*, at *Ephesus*, was a Work of the greatest Magnificence, which the Ancients prodigiously admir'd: || Two hundred and twenty Years were spent in finishing it, tho' all *Asia* was employ'd. It was supported by One hundred and twenty-seven Pillars sixty Feet high, each of which were rais'd by

‡ Plin. l. 34. c. 17. || Plin. l. 7. c. 28. & l. 16. 40.

46 Of the Gods of the Heathens.

as many Kings. Of these Pillars Thirty-seven were engraven. The Image of the Goddess was made of *Ebony*, as we learn from History.

3. The *Mausoleum*, or Sepulchre of *Mausolus* King of *Caria*,¹ built by his Queen *Artemisia*, of the purest Marble; and yet the Workmanship of it was much more valuable than the Marble. It was from North to South Sixty-three Feet long, almost Four hundred and eleven Feet in compass, and Twenty-five Cubits (that is about Thirty-five Feet) high, surrounded with Thirty-six Columns, that were beautified in a wonderful manner: And from this *Mausoleum* all other sumptuous Sepulchres are also call'd by the same Name.

4. A Statue of *Jupiter* in the Temple of the City, ² *Olympia*, carv'd with the greatest Art by *Phidias*, out of Ivory; and made of a prodigious size.

5. The Walls of the City of *Babylon*, (which was the Metropolis of *Chaldea*)³ built by Queen *Semiramis*, whose Circumference was Sixty Miles, their Breadth Fifty; so that Six Chariots might conveniently pass upon them in a row.

6. The ⁴ Pyramids of *Egypt*; three of which, remarkable for their height, do still remain. The first has a square *Basis*, and is One hundred and Forty-three Feet long, and a Thousand high: It is made of so great Stones, that the least of them is Thirty Feet thick. Three hundred and sixty Thousand Men were employ'd in building it, for the space of Twenty Years. The two other Pyramids, which are somewhat smaller, attract the Admiration of all Spectators. And in these Pyramids, it is reported that the Bodies of the Kings of *Egypt* lie interr'd.

7. The Royal Palace of ⁵ *Cyrus*, King of the *Medes*, made by *Menon*, with no less Prodigality than Art; for he cemented the Stones with Gold.

¹ Plin. l. 36. c. 5. ² Idem, l. 36. c. 3. ³ Idem, l. 6. c. 26. ⁴ Plin. l. 36. c. 13. Belo. l. 2. c. 32. Sing. Observat. ⁵ Calepin. V. Miraculum.

S E C T. III. *The Children of the Sun.*

NOW let us change our Discourse again to *Sol's* Children, the most Famous of which was *Phaeton*, who gave the Poets an excellent Opportunity of shewing their Ingenuity by the following Action. *Epaphus*, one of the Sons of *Jupiter*, quarrell'd with *Phaeton*, and said, that tho' he call'd himself the Son of *Apollo*, he was not; and that his Mother *Clymene* invented this Pretence only to cover her Adultery. This Slander so provok'd *Phaeton*, that, by his Mother's Advice, he went to the Royal Palace of the *Sun*, to bring from thence some indubitable Marks of his Nativity. The *Sun* receiv'd him, when he came, kindly; and own'd his Son; and, to take away all Occasion of doubting hereafter, he gave him liberty to ask any thing, swearing by the *Stygian Lake*, (which sort of Oath none of the Gods dare violate) that he would not deny him. Hereupon *Phaeton* desir'd leave to govern his Father's Chariot for one Day, which was the Occasion of great Grief to his Father; who foreseeing his Son's Ruin thereby, was very uneasie that he had oblig'd himself to grant a Request so pernicious to his Son; and therefore endeavour'd to persuade him not to persist in his Desire, ‡ telling him, that he sought his own Ruin, and was desirous of undertaking an Employment above his

‡ ——— *Temeraria dixit*

*Vox mea facta tua est. Utinam promissa liceret
Non dare. Confiteor, solum hoc tibi, nate, negarem.
Dissuadere licet. Non est tua tuta voluntas:
Magna petis, Phaeton, & quæ non viribus istis
Munera conveniunt, nec tam puerilibus annis.
Sors tua mortalis: non est mortale, quod optas.
'Twas this alone I could refuse a Son,
Else by's own Wish and my rash Oath undone.*

Ability,

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Ability, and which no Mortal was capable to execute.
 ▪ *Phaeton* was not moved with the good Advice of his Father, but pressed him to keep his Promise, and perform what he had sworn by the River *Styx* to do. In short, the Father was forced to comply with his Son's Rashness; and therefore unwillingly granted what was not now in his Power after his Oath to deny; nevertheless he directed him how to guide the Horses, and especially advis'd him to observe the middle Path. *Phaeton* was transported with Joy ▪ mounted the Chariot, and taking the Reins, he began to drive the Horses, who finding him unable to govern them, ran away, and set on fire both the Heavens and the Earth. *Jupiter* to put an End to the Conflagration, struck him out of the Chariot with Thunder, and cast him headlong into the River *Po*. His Sister *Phaethusa*, *Lampetia*, and *Phæbe* lamenting his Death incessantly upon the Banks of that River, were turn'd, by the

Thou to thy Ruin my rash Vow dost wrest :
 O would I could break Promise. Thy request,
 Poor hapless Youth, forego ; retract it now,
 Recal thy Wish, and I can keep my Vow.
 Think, *Phaeton*, think o'er thy wild Desires,
 That work more Years and greater Strength requires :
 Confine thy Thoughts to thy own humble Fate ;
 What thou would'st have, becomes no mortal State.

— *Diffis tamen ille repugnat,*
Propositumque premit, flagratque cupidine currus.
 In vain to move his Son, the Father aim'd,
 He with Ambition's hotter Fire inflam'd
 His Sire's irrevocable Promise claim'd.
 ▪ *Occupat ille levem juvenili corpore currum,*
Statque super, manibusque datas contingere habenas
Gaudet, & invito grates agit inde parenti.
 Now *Phaeton* by lofty Hopes possess'd,
 The burning Seat with Youthful Vigour press'd ;
 With nimble Hands the heavy Reins he weigh'd,
 And Thanks unpleasing to his Father paid.

Ovid Metam. l. 2.

Pity

Pity of the Gods into *Poplar-Trees*, from that Time weeping *Amber* instead of Tears. A great Fire that happen'd in *Italy* near the *Po*, in the Time of King *Phaeton*, was the Occasion of this Fable. The *Ambitious* are taught hereby what Event they ought to expect, when they soar higher than they ought.

Circe, the most skilful of all Sorceresses, poison'd her Husband, a King of the *Sarmatians*; for which she was banish'd by her Subjects, and flying into *Italy*, fix'd her Seat upon the Promontory *Circaum*, where she fell in love with *Glaucus* a *Sea-God*, who at the same Time lov'd *Scylla*; *Circe* turn'd her into a Sea-Monster, by poisoning the Water in which she used to wash. She entertain'd *Ulysses*, who was driven thither by the Violence of Storms, with great Civility; and restor'd his Companions, whom according to her usual Custom she had changed into Hogs, Bears, Wolves, and the like Beasts, unto their former Shapes again. *Ulysses* was arm'd against her Assaults; so that she set upon him in vain. It is said, that she drew down the ~~Stars~~ Stars from Heaven, whence we are plainly inform'd, that Voluptuousness (whereof *Circe* is the Emblem) alters Men into ravenous and filthy Beasts; that even those, who with the Lustre of their Wit and Virtue shine in the World, as Stars in the Firmament, when once they addict themselves to obscene Pleasures, become obscure and inconsiderable, falling as it were headlong from the Glory of Heaven.

² *Pasiphae* was the Wife of *Minos* King of *Crete*: She fell in Love with a Bull, and obtain'd her Desire by the Assistance of *Dædalus*, who for that Purpose inclosed her in a wooden Cow: She brought forth a *Minotaur*, a Monster, one part of which was like a Man, the other like a Bull. ³ Now the Occasion, they

¹ Ovid. *Metam.* 14. ² Ovid. *Metam.* 1. ³ Serv. ap. Boccac. l. 4.

say, of the Fable, was this: *Pasiphae* lov'd a Man whose Name was *Taurus*, and had Twins by him in *Dædalus's* House; one of which was very like her Husband *Minos*, and the other like its Father. But however that is, the *Minotaur* was shut up in the Labyrinth that *Dædalus* made by the Order of King *Minos*. This Labyrinth was a Place diversify'd with very many Windings and Turnings, and Cross-paths running into one another. How this *Minotaur* was kill'd, and by whom, I shall shew particularly in its Place in the History of *Theseus*. ‡ *Dædalus* was an excellent Artificer of *Athens*; who first, as 'tis said, invented the Ax, the Saw, the Plum-line, the Auger and Glue; also he first contriv'd Masts and Yards for Ships: Besides, he carv'd Statues so admirably, that they not only seem'd alive, but would never stand still in one Place; nay, would fly away unless they were chain'd. This *Dædalus*, together with *Icarus* his Son, was shut up by *Minos* in the Labyrinth which he had made, because he had assisted the Amours of *Pasiphae*; whereupon he made Wings for himself and his Son, with Wax and Feathers of Birds: Fastning these Wings to his Shoulders, he flew out of *Crete* into *Sicily*; at which time *Icarus* in his Flight neglected his Father's Advice, and observ'd not his due Course, but out of a Juvenile Wantonness flew higher than he ought, whereupon the Wax was melted by the heat of the Sun, and the Wings broke in pieces, and he fell into the Sea, which is since, || according to *Ovid*, named the *Icarian* Sea from him.

To these *Children of the Sun*, we may add his Niece and his Nephew *Byblis* and *Caunus*. *Byblis* was so much in love with *Caunus*, tho' he was her

‡ *Ovid. Metam. l. 8. Pausan. in Attic.*

|| *Icarus Icaris nomina fecit aquis.*
Icarian Seas from Icarus were call'd.

Ovid. l. Trist.

Brother, that she employ'd all her Charms to entice him to commit Incest ; and when nothing would overcome his Modesty, she follow'd him so long, that at last, Being quite oppress'd with Sorrow and Labour, she sat down under a Tree, and shed such a Quantity of Tears, † that she was converted into a Fountain.

† *Sic lacrymis consumpta suis Phœbeia Byblis
Vertitur in fontem, qui nunc quoque vallibus imis
Nomen habet domina, nigraque sub ilice manat.*

Thus the Phœbeian Byblis spent in Tears,
Becomes a living Fountain, which yet bears
Her Name, and under a black Holm that grows
In those rank Vallies, plentifully flows.

CH A P. VII.

M E R C U R Y. *His Image and Birth.*

P. WH O is that young Man, † with a cheerful Countenance, an honest Look, and lively Eyes ; who is so fair without Paint ; having Wings fixed to his Hat and his Shoes, and a Rod in his Hand, which is wing'd and bound about by a couple of Serpents.

M. It is the Image of *Mercury*, as the *Egyptians* paint him ; whose Face is partly black and dark, and partly clear and bright ; because sometimes he converses with the *Celestial*, and sometimes with the *Infernal* Gods. He wears wing'd Shoes (which are properly call'd *Talaria*) Wings also are fastened to his Hat (which is call'd *Petasis*) because since he is the Messenger of the Gods, he ought not only to run but to fly.

P. Of what Parents was he born ?

† Galen. ap. Nat. Com. l. 5.

X *M.* ¹ His Parents were *Jupiter* and *Maia*, the Daughter of *Atlas*; and for that Reason perhaps they used to offer Sacrifices to him in the Month of *May*. They say that *Juno* suckled him a while in his Infancy; and once while he suck'd the Milk very greedily, it ran out of his Mouth, being full, upon the Heavens; which made that white Stream, which they call ² *the Milky Way*.

¹ Hesiod. in Theogon. Hor. carm. l. 1. ² Via lactea quam Græci vocant Galaxiam, ἀπὸ τῆς γάλακτος a lacte. Macrob. & Suidas.

S E C T. I.

P. WHAT were *Mercury's* Offices and Qualities?

M. He had many Offices. 1. ¹ The first and chiefest of them was to carry the Commands of *Jupiter*; whence he is commonly call'd *the Messenger of the Gods*. 2. He swept the Room where the Gods sup'd, and made the Beds; and underwent many other the like servile Employments; hence he was still'd ² *Camillus* or *Casmillus*, that is, an inferior Servant of the Gods, for anciently ³ all Boys and Girls under Age were called *Camilli* and ⁴ *Camillæ*: And the same Name was afterwards given to the young Men and Maids, who ⁵ attended the Priests at their Sacrifices: Tho' the People of *Bæotia* instead of *Camillus*, say, *Cadmillus*; perhaps from the Arabick Word *Chadam*, to serve; or from the Phœnician Word *Chadmel*, God's Servant, or Minister sacer. 3. ⁶ He attended upon dying Persons to unloose their Souls from the Chains of the

¹ Lucian. dial. *Maia* & *Mercurii*. ² Statius Tullian. 2. de vocab. rerum. ³ Serv. in 12. *Æn.* ⁴ Pacuv. in *Medea*. Dion. Halicarn. l. 2. Macrob. Saturn. 3. Bochart Geograph. l. 1. c. 2. ⁵ Sophocl. in *Oedip*.

⁶ Hom. *Odyss.* α

Body,

Body, and carry them to Hell ; He also revived, and placed into new Bodies, those Souls which had compleated their full time in the *Elysian* Fields. ¹ Almost all which things *Virgil* does comprise in seven Verses.

His remarkable Qualities were likewise many. 1. They say, that he was the Inventor of Letters : This is certain, he excell'd in Eloquence, and the Art of *speaking well* ; insomuch that the *Greeks* call'd him *Hermes*, from his skill ² in *interpreting* or *explaining* ; and therefore he is accounted the God of the Rhetoricians and Orators. 2. He is reported to have been the Inventor of Contracts, Weights and Measures ; and to have taught the Arts of buying, selling and trafficking first ; and to have receiv'd the Name of *Mercury* from ³ his *understanding* of *Merchandize*. Hence he is accounted the God of the *Merchants*, and the *God of Gain* ; so that all unexpected Gain and Treasure, that comes of a sudden, is from him call'd ἐρμῆιον or ἐρμαῖον [*Hermeion* or *Hermaion*] 3. In the Art of Thieving

¹ *Dixerat. in patris magni parere parabat
Imperio, & primum pedibus talaria nectit
Aurea, quæ sublimem alis sive aquora supra
Seu terram rapido pariter cum flumine portant.
Tum virgam capit ; hæc animas ille evocat Orco
Pallentes, alias sub tristia Tartara mittit :
Dat somnos, adimitq; & lumina morte resignat.*

Hermes obeys ; with golden Pinions binds
His flying Feet, and mounts the Western Winds :

And whether o'er the Seas or Earth he flies,
With rapid force they bear him down the Skies.

But first he grasps within his awful Hand,
The marks of sov'reign Pow'r, his magick Wand :

With this he draws the Soul from hollow Graves,
With this he drives them down the *Stygian* Waves ;

With this he seals in sleep the wakeful sight,

And Eyes, tho' clos'd in death, restores to light. *Vir. Æ. 4.*

² ἀπὸ τῆς ἐρμηνεύειν, ab interpretando. ³ Tertul. l. de coronis. Festus. Fulgent. ⁴ A mercibus vel à mercium cura, Philostrat. in Soph. 3.

† he certainly excell'd all the Sharpers that ever were or will be; for he is the very Prince and God of Thieves. The very Day in which he was born, he stole away some Cattle from King *Admetus's* Herd, altho' *Apollo* was Keeper of them; who complain'd much of the Theft, and bent his Bow against him: But in the mean time *Mercury* stole even his Arrows from him. Whilst he was yet an Infant, and entertain'd by *Vulcan*, he stole his Tools from him. He took away by stealth *Venus's* Girdle, whilst she embrac'd him; and *Jupiter's* Scepter: He design'd to steal the Thunder too, but he was afraid lest it should burn him. 4. He was mighty skilful in making Peace; and for that Reason was sometimes painted with Chains of Gold flowing from his Mouth, with which he linked together the Minds of those that heard him. And he not only pacify'd mortal Men, but also the immortal Gods of Heaven and Hell; for whenever they quarrell'd among themselves, he compos'd their Differences.

And this *Pacificatory Faculty* of his is signified by the *Rod* that he holds in his Hand, which *Apollo* heretofore gave him, because he had given *Apollo* an Harp. || This *Rod* had a wonderful Faculty of *deciding all Controversies*. This Virtue was first discover'd by *Mercury*; who seeing two Serpents fighting, as he travell'd, he put his Rod between them and reconciled

† Lucian. Dial. Apol. & Vulc.

|| *Pacis & armorum, superis, imisque Deorum*
Arbiter, alato qui pede carpit iter. Ovid. Fast. l. 5.
 Thee, Wing-foot, all the Gods both high and low,
 The Arbiter of Peace and War allow.

Atlantes Tegæ Nepos, commune profandis
Et superis Numen, qui fas per limen utrumque
Solus habes, geminoque facis compendia mundo.
 Fair *Maia's* Son, whose Power alone does reach
 High Heaven's bright Towers, and Hell's dusky Beach,
 A common God to both, dost both the Worlds appease

Claudian. de rapt. Prof.
 them.

SECT. I. *The Birth of BACCHUS.*

BACCHUS's Birth was both wonderful and ridiculous, if the Poets may be heard; as they must when the Discourse is about Fables.

They tell us, that when *Jupiter* was in love with *Semele*, it rais'd *Juno's* Jealousie higher than ever before. *Juno* therefore endeavour'd to destroy her; and, in the Shape of an old Woman, visited *Semele*, wish'd her much Joy from her Acquaintance with *Jupiter*, and advis'd her to oblige him, when he came, by an inviolable Oath, to grant her a Request; and then, says she to *Semele*, ask him to come to you as he is wont to come to *Juno*. And he will come cloath'd in all his Glory, and Majesty, and Honour. *Semele* was greatly pleas'd with this Advice; and therefore, when *Jupiter* visited her next, she † begg'd a Favour of him, but did not expressly name the Favour. *Jupiter* bound himself in the most Solemn Oath to grant her Request, let it be what it would. *Semele* en-

† ——— *Rogat illa Fovem sine nomine munus.
Cui Deus, Elige, ait, nullam patiere repulsam,
Quoque magis credas, Stygii quoque conscia sunt
Numina torrentis Timor, & Deus ille Deorum est.
Lata malo, nimiumque petens, perituraque amantis
Obsequio, Semele: Qualem Saturnia, dixit,
Te solet amplecti, Veneris cum fœdus initis,
Da mihi te talem.*

She ask'd of *Fove* a Gift unnam'd:
When thus the kind consenting God reply'd,
Speak but the Choice, it shall not be deny'd:
And to confirm thy Faith, let *Stygian* Gods,
And all the Tenants of Hell's dark Abodes,
Witness my Promise; these are Oaths that bind,
And Gods that keep, e'en *Fove* himself confin'd.
Transported with the sad Decree she feels
Ev'n mighty Satisfaction in her Ills;
And just about to perish by the Grant
And kind Compliance of her fond Gallant.

couraged

couraged by her Lover's Kindness, and little foresee-
 ing that what she desired would prove her Ruin,
 begg'd of *Jupiter* to come to her Embraces in the
 same manner that he caress'd *Juno*. What *Jupiter*
 had so solemnly sworn to perform, he could not refuse.
 He could not recall his Words, nor free himself from
 the Obligation of his Oath; so that he put on all
 his Terrors, array'd himself with his greatest Glory,
 and in the midst of Thunder and Lightning enter'd
Semele's House. Her mortal Body was not able to
 stand the Shock; so she perish'd in the Embraces of her
 Lover, for the Thunder struck her down and stupified
 her, and the Lightning reduced her to Ashes: So fatal
 are the rash Desires of the Ambitious! When she died
 she was big with Child of *Bacchus* who was preserv'd,
 after his Mother's decease, in such a manner as will
 make you laugh to hear it, for the Infant was taken
 out of his Mother's Womb, and sewed into *Jupiter's*
 Thigh, from whence in fulness of Time it was born,
 and then delivered into the Hands of *Mercury* to be
 carried into *Eubœa* to *Macris*, the Daughter of *Ari-*
stæus, who immediately anointed his Lips with Ho-

Says, Take *Jove's* Vigour as you use *Jove's* Name,
 The same the Strength and sinewy Force the same;
 As when you mount the great *Saturnia's* Bed,
 And lock'd in her Embrace, diffusive Glories shed.

* ——— *Corpus mortale tumultus*

Non tulit æthereos, donisque jugalibus arsit.
 Nor could her mortal Body bear the Sight
 Of glaring Beams and strong celestial Light;
 But scorcht all o'er with *Jove's* Embrace expir'd,
 And mourn'd the Gift so eagerly desir'd.

* ——— *Genetricis ab alvo*

Eripitur, patrioque tener (si credere dignum est)
Insuitur femori, maternaque tempora complet.
 Th' imperfect Babe, that in the Womb does lie,
 Was ta'en by *Jove*, and sew'd into his Thigh,
 His Mother's Time accomplishing.

* Euripid. Bacch. Nat. Com. l. 4. † Apol. 4. Argon.

ney,

ney, and brought him up with great care in a Cave, to which there were two Gates.

SECT. II. Names of BACCHUS.

WE will first speak of his proper Name, and then come to his Titles and Sirname.

Bacchus was so call'd from a ¹ *Greek Word* which signifies *to revel*; and from the same Reason the *Wild Women* his Companions are call'd ² *Thyades*, and ³ *Manades*, which Words signifie Madness and Folly. They were also call'd ⁴ *Mimallones*, that is, Imitators or Mimicks, because they imitated all *Bacchus's* Actions.

⁵ *Biformis*, because he was reckon'd both a young and an old Man, with a Beard and without a Beard. Or, because Wine, whereof *Bacchus* is the Emblem, makes People sometimes cheerful and pleasant, sometimes peevish and morose.

He was named ⁶ *Brisæus*, either (as some think) from the Nymph his Nurse; or from the use of the Grapes and Honey, which he invented; (for *Brisa* signifies a Bunch of prest Grapes,) or else from the Promontory *Brisa*, in the Island *Lesbos*, where he was worshipp'd.

⁷ *Bromius*, from the Crackling of Fire, and Noise of Thunder that was heard when his Mother was kill'd in the Embraces of *Jupiter*.

⁸ *Bimater*, or *Bimotor*, because he had two Mothers; the first was *Semele*, who conceiv'd him in the Womb;

¹ ἀπὸ τῆς εὐχρηστίας seu εὐχρηστίας ab insaniendo. Eustath. ap. Lil. ² ἀπὸ τῆς θυᾶς a furore ac rabie. Virg. Æn. 4 ³ ἀμαίνομαι insanio, ferocio. ⁴ ἀμιμῶμαι imitor. ⁵ δῖμος Diomed. ap. Lil. ⁶ Cornut. in Pers. Sat. 1. ⁷ ἀπὸ τοῦ βρομίου ab incendii crepitu, tonitruisq; sonitu. Ovid 4. Metam. ⁸ Idem ibid.

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and the other, the Thigh of *Jupiter*, into which he was receiv'd after he was saved from the Fire.

He is call'd by divers of the *Greeks*, ¹ *Bugenes*, that is born of an Ox, and from thence *Tauriformis*, or *Tauriceps*; and he is supposed to have Horns, because he first plough'd with Oxen, or because he was the Son of *Jupiter Ammon*, who had the Head of a Ram.

² *Dæmon bonus*, the good *Angel*; and in Feasts, after the Victuals were taken away, the last Glass was drank round to his Honour.

³ *Dithyrambus*, which signifies either, that he was born twice, of *Semele* and of *Jove*; or the double Gate, which the Cave had, in which he was brought up; or perhaps it means, that Drunkards can't keep Secrets; but whatever is in the Head comes into the Mouth, and then bursts ⁴ forth, as fast as it would out of two Doors.

Dionysius or *Dionysus*, ⁵ from his Father *Jupiter*, or from the Nymphs called *Nysæ*, by whom he was nurs'd, as they say; or from a ⁶ *Greek Word* signifying to prick, because he prick'd his Father's Side with his Horns, when he was born; or from *Jupiter's* lameness, who limp'd when *Bacchus* was in his Thigh; or from an Island among the *Cyclades*, call'd *Dia* or *Naxos*, which was dedicated to him when he married *Ariadne*; or lastly, from the City of *Nysa*, in which *Bacchus* reign'd.

⁷ *Evius* or *Evous*. For in the War of the Giants, when *Jupiter* did not see *Bacchus*, he thought that

¹ Βυγενής, i. e. a bove genitus. Clemens Strom. Euf. l. 4. præp. Evang. ² Diodor. l. 5. Idem. l. 3. ἀπὸ τῆς δις εἰς θυγατρὶν ἀναβαίνειν à bis in januam ingrediendo, Diodor. Orig. Euseb. ³ quasi per geminam portam, hinc provincialiter de vino, facit τὸ σόμα διθυρεον. ἀπὸ τῆς Διὸς à Jove. Phurunt in fab. ⁴ a πναιω pungo, Lulian. Dial. ⁵ ὄσος claudus. Nonn. l. 9. ⁷ Eheu υἱέ! Eheu fili, Eurip. in Bacch.

he was kill'd, and cry'd out ¹ *Alas Son!* Or because when he found that *Bacchus* had overcome the Giants by changing himself into a Lion, he cried out again, ² *Well done Son.*

³ *Evan* from the Acclamations of the *Bacchantes*, who were therefore call'd *Evantes*.

⁴ *Euchius*, because *Bacchus* fills his Glass plentifully, even up to the *Brim*.

⁵ *Eleleus* and *Eleus*, from the Acclamation wherewith they animated the Soldiers before the Fight, or encouraged them in the Battle it self: The same Acclamation was also used in celebrating the *Orgia*, which were Sacrifices offer'd up to *Bacchus*.

⁶ *Iacchus*, was also one of his Names, from the Noise which Men when drunken make, and this ⁷ Title is given him by *Claudian*; from whose Account of *Bacchus*, we may learn, that he was not always naked, but sometimes cloath'd with the Skin of a Tiger.

Lenæus; because, as *Donatus* says, ⁸ Wine palliates and asswages the Sorrows of Mens Minds. But *Servius* thinks that this Name, since it is a *Greek* Name, ought not to be derived from a *Latin* Word, as *Donatus* says, but from a *Greek* ⁹ Word which signifies the *Vat* or *Press*, in which Wine is made.

¹ Vir. Æn. 7. ² ἔνυ υἱέ Euge fili. Cornut. in Pers. Acron in Horat. ³ Virg. Æn. 6. Ovid. 4. Metam. ⁴ ab εὐχέω bene ac large fundo. Nat. Com. l. 5. ⁵ ab ἐλελεῦ, exclamatiōe bellica. Ovid. 4. Metam. Æschyl. in Prometh.

⁶ Ab ἰακχεύω clamo, vociferor.

⁷ — Latusque simul procedit Iacchus
Crinali florens hedera: Quem Parthica Tigris
Velat, & auratos in modum colligit ungues.

— The jolly God comes in,
His Hair with Ivy twin'd, his Cloaths a Tyger's Skin,
Whose Golden Claws are clutcht into a Knot.

de raptu Proserp. l. 1.

⁸ Quod leniat mentem vinum. ⁹ ἀπὸ τοῦ λενού, a torculari. Servius in Virg. Georg. l. 2.

¹ *Liber* and *Liber Pater*, from *libero*, as in *Greek* they call him *Ελυθέριος* [*Elutherios*] the *Deliverer*: For he is the Symbol of *Liberty*, and is worshipp'd in all Cities that are *free*.

Lyæus and *Lyceus* signifie the same with *Liber*: For Wine ² *fre*es the Mind from Cares; and those who have drank plentifully, speak whatsoever comes into their Minds, as ³ *Ovid* says.

The Sacrifices of *Bacchus* were celebrated in *Night*, wherefore he is call'd ⁴ *Nyctilius*.

Because he was educated upon the Mountain *Nisa*, he is call'd *Nisæus*.

Rectus, *Ορθος* [*Orthos*] because he taught a certain King of *Athens* to dilute his Wine with Water; thus Men, who thro' much drinking stagger'd before, by mixing Water with their Wine, begin to go *streight*.

His Mother *Semele* and his Nurse were sometimes call'd *Thyo*; therefore from thence they call'd him ⁵ *Thyoneus*.

Lastly he was call'd *Triumphus*, because, when in *Triumph* the Conquerors went into the Capitol, the Soldiers cry'd out, *Io Triumphæ*.

¹ Virg. 7. Ecl. Plutarch. in Probl. Pausan. in Attic.

² ἀπὸ τοῦ λύειν à solvendo.

³ Cura fugit, et diluiturque mero.

The plenteous Bowl all Care dispels. *Ov. de Art.*

⁴ νυκτιλέω, nocte perficio. Phurnut. in Bacch. *Ovid. Metam. 4.*

⁵ Horat. l. 1. Carm. ⁶ θρίαμβος Var. de ling. lat:

S E C T. III. Actions of BACCHUS.

Bacchus invented ¹ so many Things useful to Mankind, either in finishing Controversies, in building Cities, in making Laws, or obtaining Victories, that

¹ Diod. l. 5, hist. & Oros. l. 2. Hor. Ep. 2.

he was declar'd a *God* by the joint Suffrages of the whole World. And indeed, what could not *Bacchus* himself do, when his Priestesses, by striking the Earth with their *Thyrſi*, drew forth Rivers of Milk and Honey, and Wine, and wrought ſeveral ſuch Miracles, without the leaſt Labour? And yet they receiv'd their whole Power from *Bacchus*.

1. He invented the ¹ Use of Wine; and firſt taught the Art of planting the Vine from whence it is made; as alſo the Art of making Honey, and tilling the Earth. This ² he did among the People of *Egypt*, who therefore honour'd him as a *God*, and call'd him *Oſiris*. Let *Bacchus* have Honour, becauſe he invented the Art of planting Vines; but let him not reſuſe to the Aſs of *Nauplia* its Praises, who by gnawing Vines taught the Art of *pruning* them.

2. He invented ³ Commerce and Merchandiſe, and found out Navigation, when he was King of *Phœnicia*.

3. Whereas Men wander'd about unſettled, like Beaſts, ⁴ he reduced them into Society and Union: He taught them to worſhip the Gods, and was excellent in Propheſying.

4. He ſubdued *India*, and many other Nations, riding on an Elephant: ⁵ He victoriously ſubdued *Egypt*, *Syria*, *Phrygia*, and all the Eaſt; where he erected Pillars, as *Hercules* did in the Weſt: He firſt invented Triumphs and Crowns for Kings.

5. *Bacchus* was deſirous to reward *Midas*, the King of *Phrygia*, (of whoſe Aſs's Ears we ſpoke before) becauſe he had done ſome Service to him; and bid him aſk what he would. *Midas* deſir'd, that whatſoever he

* Ovid. 3. Faſtorum. ² Dion. de ſitu Orbis. Vide Nat. Com.

³ Idem ibid. ⁴ Ovid. Faſtorum. Euripid. in Bacch. ⁵ Dion. de ſitu Orbis.

touch'd might become Gold; ‡ *Bacchus* was troubled that *Midas* ask'd a Gift that might prove so destructive to himself; however, he granted his Request, and gave him the Power he desir'd. Immediately whatever *Midas* touch'd became Gold; nay, when he touch'd his Meat or Drink, they also became Gold: When therefore he saw that he could not escape Death by Hunger or Thirst, he then perceiv'd that he had foolishly begg'd a destructive Gift; and repenting his Bargain, he desir'd *Bacchus* to take his Gift to himself again. *Bacchus* consented, and bid him bathe in the River *Pactolus*: *Midas* obey'd; and from hence the Sand of that River became Gold, and the River was call'd *Chrysorrhoas*, or *Aurifluus*.

6. When he was yet a Child, some *Tyrrhenian* Mariners found him asleep, and carried him into a Ship; wherefore he first stupify'd them, stopping the Ship in such a manner that it was unmoveable; afterwards he caus'd Vines to spring up in the Ship on a sudden, and Ivy twining about the Oars; and when the Seamen were almost dead with the Fright, he threw them headlong into the Sea, and chang'd them into *Dolphins*. *Ovid. Metam. 3.*

‡ *Anuit optatis, nocituraque munera solvit
Liber; & indoluit, quod non meliora petisset.
To him his harmless Wish *Lycus* gives,
And at the Weakness of's Request he grieves.
*Latus abit, gaudetque malo,**

Glad he departs, and joys in's Misery. *Ov. Met. 4.*

SECT. IV. *The Sacrifices of BACCHUS.*

IN *Sacrifices* there are Three things to be consider'd, the Creatures that are offer'd; the Priests who offer them; and, thirdly, the Sacrifices themselves, which are celebrated with peculiar Ceremonies.

1. Amongst

1. Amongst Trees and Plants, ¹ these were sacred or consecrated to *Bacchus*; the *Fir*, the *Ivy*, *Bindweed*, the *Fig*, and the *Vine*. Among Animals, the *Dragon* and the *Pye*, signifying the Talkativeness of drunken People. The *Goat* was slain in his Sacrifices, because he is a Creature destructive to the Vines. And among the *Egyptians* they sacrificed a *Swine* to his Honour before their Doors.

2. The Priests and Priestesses of *Bacchus* were ² the *Satyr*s, the *Sileni*, the *Naiades*, but especially the reveling Women call'd *Bacchæ*, from *Bacchus's* Name.

3. The Sacrifices themselves were various, and celebrated with different Ceremonies, according to the variety of Places and Nations. They were celebrated on stated Days of the Year, with the greatest Religion, or rather with the rankest Prophaneness and Impiety.

Oscophoria ³ were the first Sacrifices offer'd up to *Bacchus*: They were first instituted by the *Phœnicians*, and when they were celebrated, the Boys carrying Vine-leaves in their Hands, went in ranks praying, from the Temple of *Bacchus* to the Chapel of *Pallas*.

The ⁴ *Trietærica* were celebrated in the Winter by Night, by the *Bacchæ*, who went about arm'd, making a great Noise, and foretelling, as 'twas believ'd, Things to come. These Sacrifices were entitul'd *Trietærica*, because *Bacchus* return'd from his *Indus* Expedition after Three Years.

The ⁵ *Epilœnœa* were Games celebrated at the time of Vintage (after that the Press for squeezing was invented.) They contended with one another, in treading the Grapes, who should soonest press out most *Must*; and in

¹ Xenophon in Sacerd. Plutarch. in Probl. Symp. Eurip. in Bacch. Herodot. Euterpe.

² Vide Nat. Com. l. 5. ³ Pausan. in Att. ⁴ Ovid. Fast. & Metamorph. 6. ⁵ Scholiast. in Aristophan.

the mean time they sung the Praises of *Bacchus*, begging that the *Musi* might be sweet and good.

¹ *Canephoria*, among the ancient *Athenians*, were perform'd by marriageable Virgins, who carried golden Baskets fill'd with the first Fruits of the Year. ² Nevertheless some think that these Sacrifices were instituted to the Honour of *Diana*, and that they did not carry Fruit in the Basket, but Presents wrought with their own Hands, which they offer'd to this *Goddess*, to testify that they were desirous to quit their Virginity, and marry.

Apaturia, were Feasts celebrated in honour of *Bacchus*, setting forth how greatly Men are ³ deceiv'd by Wine. These Festivals were principally observ'd by the *Athenians*.

Ambrosia, were ⁴ Festivals observ'd in *January*, a Month sacred to *Bacchus*, for which reason this Month was call'd *Lenæus*, or *Lenæo*, because the Wine was brought into the City about that time. ⁵ But the *Romans* call'd these Feasts *Brumalia*, from *Bruma*, one of the Names of *Bacchus* among them; and they celebrated them twice a Year, in the Months of *February* and *August*.

Ascolia, Feasts so call'd from a ⁶ Greek Word signifying a *Leathern Bottle*; several of which were produced fill'd with Air, or, as others say, with Wine. ⁷ The *Athenians* were wont to leap upon them with one Foot, so that they would sometimes fall down; however, they thought they did a great Honour to *Bacchus* hereby, because they trampled upon the Skins of the Goat, who is the greatest Enemy to the Vines. But

¹ Demarat. in Certam. Dionys. ² Doroth. Sydon. apud Nat. Com. ³ A decipiendo ab ἀπατάω fallo dicta sunt ἀπατήρια. Vide Nat. Com. in Bac. ⁴ Idem ibid. ⁵ Cael. Rhod. l. 18. c. 5.

⁶ Ab ἄσχος, utris, Tzetzes in Hesiod.

⁷ Menand. l. de Myster.

among the *Romans* Rewards were distributed to those who, by artificially leaping upon these *Leathern Bottles*, overcame the rest; and then all of them together call'd aloud upon *Bacchus* confusedly, and in Verses unpolish'd; and, putting on Masks, they carried his Statue about their Vineyards, dawbing their Faces with Barks of Trees and the Dregs of Wine: So returning to his Altar again, from whence they came, they presented their Oblations in Basons to him, and burnt them. And in the last place, they hung upon the highest Trees little wooden or earthen Images of *Bacchus*, which from the smallness of their Mouths were call'd *Oscilla*, they intended that the Places where these small Images were set up in the Trees, should be as it were so many Watch-Towers, from whence *Bacchus* might look after the Vines, and see that they suffer'd no Injuries. These Festivals, and the Images hung up when they were celebrated, are elegantly describ'd by ¹ *Virgil*, in the second Book of his *Georgics*.

Lastly, the ² *Bacchanalia*, or *Dionysia*, or *Orgia*, were the Feasts of *Bacchus*, among the *Romans*, which

¹ — *Atque inter pocula lati*

Mollibus in pratis unctos saliere per utres:

Nec non Ausonii, Trojâ gens missa coloni.

Verbibus incomptis ludunt, visuque soluto,

² *Oraque corticibus sumunt horrenda cavatis,*

Et te, Bacche, vocant per carmina lata, tibi que

Oscilla ex altâ suspendunt mollia pinu:

Hinc omnis largo pubescit vinea fœtu, &c.

And glad with *Bacchus*, on the grassy Soil,
Leap'd o'er the Skins of Goats besmear'd with Oil.

Thus *Roman* Youth, deriv'd from ruin'd *Troy*,

In rude *Saturnian* Rhimes express their Joy;

Deform'd with Vizards cut from Barks of Trees,

With Taunts and Laughter loud their Audience please:

In jolly Hymns they praise the God of Wine,

Whose earthen Images adorn the Pine,

And there are hung on high, in honour of the Vine,

A Madness so devout the Vineyard fills

at first were solemniz'd in *February*, at Mid-day, by Women only; but afterwards perform'd by Men and Women together, and young Boys and Girls, who, in a word, left no sort of Lewdness and Debauchery uncommitted; for, upon this occasion, Rapes, Whoredoms, Poyson, Murder, and such abominable Impieties were promoted under a Sacrilegious Pretence of Religion, till the * Senate by an Edict abrogated this Festival, as *Diogondu* did at *Thebes*, says *Cicero*, because of their Lewdnesses; which also *Pentheus* King of *Thebes* attempted, but with ill Success; for the *Bacchæ* barbarously kill'd him; whence came the Story, that his Mother and Sisters tore him in pieces, fancying that he was a Boar. † There is a Story besides, that *Alcithoe*, the Daughter of *Mineus*, and her Sisters, because, despising the Sacrifices of *Bacchus*, they stay'd at home, and spun while the *Orgia* were celebrating, were chang'd into Bats. ‡ There is an idle Story, that *Lycurgus*, who attempted many times to hinder these *Bacchanalia* in vain, cut off his own Legs, because he rooted up the Vines to the Dishonour of *Bacchus*.

* Virg. 4 Georg. 6 & 7 Æneid. Liv. l. 9. Auguh. 6. de Civit. † Cic. de Leg. l. 2. c. 11. ‡ Ovid. 4 Metam. Ap. Nat. Com.

SECT. V. *The Historical Sense of the Fable.*

BACCHUS an Emblem either of NIMROD
or MOSES.

I Find two Meanings apply'd to this Fable; for some say, that ‡ *Bacchus* is the same with *Nimrod*: The Reasons of which Opinion are, 1. The Similitude of the Words *Bacchus* and *Barchus*, which signifies the Son of *Chus*, that is, *Nimrod*. 2. They think the

‡ Bochatt. In Phaleg.

Name

Name of *Nimrod* may allude to the Hebrew Word *Namur*, or the Chaldee *Namer*, a *Tyger*. And accordingly ¹ the Chariot of *Bacchus* was drawn by Tygers, and himself cloath'd with the Skin of a Tyger. 3. *Bacchus* is sometimes call'd ² *Nebrodes*, which is the very same with *Nimrodus*. 4. *Moses* stiles *Nimrod* a great Hunter, and we find that *Bacchus* is stiled ³ *Zogreus*, which in Greek signifies the same thing. I did not indeed mention this Name of *Bacchus* among the rest before, because I design not a nice and compleat Account of every thing. Nor is it absurd to say, that *Nimrod* presided over the Vines, since he was ⁴ the first King of *Babylon*, where were the most excellent Wines, as the Ancients often say.

Others think that ⁵ *Bacchus* is *Moses*, because many things in the Fable of the one seem deriv'd from the History of the other : For, first, some feign that he was born in *Egypt*, and presently shut up in an Ark, and thrown upon the Waters, as *Moses* was. 2. The Surname of ⁶ *Bimater*. which belongs to *Bacchus*, may be ascrib'd to *Moses*, who besides one Mother by Nature, had another by Adoption, King *Pharaoh's* Daughter. 3. They were both beautiful Men, brought up in *Arabia*, good Soldiers, and had Women in their Armies. 4. *Orpheus* directly stiles *Bacchus* ⁷ a Law-giver, and calls him ⁸ *Moses*, and farther attributes to him ⁹ the two Tables of the Law. 5. Besides, *Bacchus* was call'd ¹⁰ *Bicornis* ; and accordingly the Face of *Moses* appear'd double-horned when he came down from the Mountain, where he had spoken to God ; the Rays of Glory that darted from his Brow, resembling the sprouting out of Horns. 6. As Snakes were sacrificed, and a Dog

¹ Anthol. l. 1. c. 38. Ep. 1. ² Νηβρώδης. ³ Ζαγρεὺς, i. e. Robustus Venator. ⁴ Ex Athen. ⁵ Vossius apud Bochart. in suo Canaan.

⁶ Διμήτωρ ⁷ Θεσμοφόρον ⁸ Μόσιν ⁹ Δίπλανα διαμὸν Exod. 34. 29. ¹⁰ Eurip. in Bacch.

given to *Bacchus* as a Companion, so *Moses* had his Companion *Caleb*, which in Hebrew signifies a *Dog*.

7. And as the *Bacchæ* brought Water from a Rock, by striking it with their *Thyrus*, and the Country wherever they came flow'd with Milk, Wine, and Honey; so the Land of *Canaan*, into which *Moses* conducted the *Israelites*, not only flow'd with Milk and Honey, but with Wine also; ¹ as appears from that large Bunch of Grapes which two Men carried upon a Staff betwixt them.

8. *Bacchus* ² dry'd up the Rivers *Orontes* and *Hydaspes*, by striking them with his *Thyrus*, and pass'd thro' them, as *Moses* pass'd thro' the *Red-Sea*. 9. 'Tis said also, ³ that a little Ivy-Stick, thrown down by one of the *Bacchæ* upon the Ground, crept like a Dragon, and twisted it self about an Oak. And, 10. that ⁴ the *Indians* once were all cover'd with Darkness, whilst those *Bacchæ* enjoy'd a perfect Day.

From whence you may collect, that the ancient Inventers of Fables have borrow'd many Things from the *Holy Scriptures*, to patch up their Conceits. ⁵ Thus *Homer* says, that *Bacchus* wrestled with *Pallene*, to whom he yielded: Which Fable is taken from the History of the Angel wrestling with *Jacob*. ⁶ In like manner *Pausanias* reports, that the Greeks at *Troy* found an Ark which was sacred to *Bacchus*; which when *Euripilus* had open'd, and view'd the Statue of *Bacchus* laid therein, he was presently struck with Madness: The Ground of which Fable is in the second Book of *Kings*, where the Sacred History relates, that the *Bethshemites* were destroy'd by *GOD*, because they look'd with too much Curiosity into the Ark of the Covenant. ⁷ Again, the Poets feign that *Bacchus*

¹ Numbers 13. 24. ² Non. in Dionys. l. 23. & 35. 25: 45. ³ Apud eundem. ⁴ Nonnius Vof. ap. Bochart. in Can. ⁵ Hom. Iliad. 48. ⁶ Pausan. in Achaic. ⁷ Aristot. Schol. in Acarn. Act. 2. Scen. 1.

was angry with the *Athenians*, because they despis'd his Solemnities, and receiv'd them not with due Respect, when first they were brought by *Pegasus* out of *Bæotia* into *Attica*: Whereupon he afflicted them with a grievous Disease in the *Secret Parts*, for which there was no Cure, till by the Advice of the Oracle they perform'd the Reverences due to the God, and erected *Phalli*, that is, Images of the afflicted Parts, to his Honour; whence the Feasts and Sacrifices call'd *Phallica* were yearly celebrated among the *Athenians*. Is one Egg more like another than this Fable is like the * History of the *Philistines*, whom God punish'd with the *Emrods*, for their Irreverence to the Ark? And when they consulted the Diviners thereupon, they were told, that they could no ways be cured, unless they made Golden Images of Emrods, and consecrated them to God.

* Kings i. 6.

SECT. VI. *The Moral Sense of the Fable.*

BACCHUS the Symbol of WINE.

WINE and its Effects are understood in this Fable of *Bacchus*; let us begin with *Bacchus's* Birth. When I imagine *Bacchus* in *Jupiter's* Thigh, and *Jupiter* limping therewith, it brings to my Mind the Image of a Man that is burthen'd and overcome with Drink; who not only halts, but reels and stumbles, and madly rushes where-ever the Force of the Wine carries him.

Was *Bacchus* taken out of the Body of his Mother *Semele*, in the midst of Thunder and Lightning? So when the Wine is drawn out of the Butt, it produces Quarrels, Violence, Noise, and Confusion.

Bacchus was educated by the *Naiades*, Nymphs of the Rivers and Fountains, whence Men may learn to dilute their Wine with Water.

But

But *Bacchus* is an eternal Boy: And do not the oldest Men become Children by too much Drink? Does not Excess deprive us of that *Reason* that distinguishes Men from Boys?

Bacchus is naked, as he is who has lost his Senses by drinking: He cannot conceal, he cannot hide any thing. ¹ *Wine always speaks Truth*, it opens all the Secrets of the Mind and Body too; of which let *Noah* be a Witness.

The Poets say ² *Bacchus* has Horns; and from thence we may learn, that *Bacchus* makes as many horned as *Venus*.

Nor does ³ Wine make Men only forget their Cares and Troubles, but it renders ⁴ even the meanest People bold, insolent, and fierce, exercising their Fury and Rage against others as a mad Ox gores with his Horns. I know very well that some think that *Bacchus* was said to be horned, because the Cups out of which Wine was drank were formerly made of Horn.

He is crown'd with Ivy, because that Plant (being always green and flourishing, and as it were young) by its natural Coolness asswages the Heat occasion'd by too much Wine.

He is both a young and an old Man, because as a moderate quantity of Wine encreases the Strength of the Body, so excess of Wine destroys it.

Women only celebrated the Sacrifices of *Bacchus*, and of them only those who were enrag'd and intoxi-

¹ In vino veritas, *Erasm. in Adag.*

² *Accedant capiti cornua, Bacchus eris.*

Put but on Horns, and *Bacchus* thou shalt be. *Ov. Ep. Saph.*

³ *Cura fugit, multo diluiturque mero.*

Full Bowls expel all Grief, dissolve all Care.

⁴ *Tunc veniunt risus, tunc pauper cornua sumit.*

By Wine and Mirth the Beggar grows a King.

Porphyr. in 2 Carm. Horat. unde neglige quasi neglige
à negs, Lil. Gyrald.

cated, who had abandon'd themselves to all sorts of Wickedness. Accordingly Wine effeminates the most masculine Minds, and disposes them to Luxury. It begets Anger, and stirs up Men to Madness; and therefore Lions and Tygers draw the Chariot of *Bacchus*.

The Men and Women both celebrate the *Bacchanalia* in Masks: 'Tis well that they are alham'd of their Faults; their Modesty has not quite left 'em, some Remains of it are yet hid under those Disguises, which would otherwise be utterly lost by the Impudence of the ill Words and Actions, which are heard and seen on these Occasions. And does not Wine mask and disguise us strangely? Does it not make Men Beasts, and turn one into a Lion, another into a Bear, and another into a Swine, or an Ass?

I had almost forgot to tell you, that *Bacchus* is sometimes merry, and sometimes sad and morose: For, indeed, what cherishes the Heart of Man so much as Wine? What more delightfully refreshes the Spirits and the Mind, than that natural *Nectar*, that *divine Medicine*, which when we have taken, * our Grievances are pacified, our Sorrows abated, and nothing but Cheerfulness appears in our Countenance.

The Vine is so beneficial to this Life, that many say ‡ that the Happiness of one consists in the Enjoyment of the other, but do not consider, that if Wine be the *Cradle of Life*, yet it is the *Grave of Reason*: For if Men do constantly sail in the *Red-Sea of Claret*, their Souls are oftentimes drown'd therein. It blinds them, and leads them under Darkness, especially when it begins to draw the *Sparkles* and *little Stars* from their Eyes. Then the Body being drown'd in Drink, the

* *Tunc dolor & cura, rugaque frontis abest.*

Our Sorrows flee, we end our Grievances and Fears,
No thoughtful Wrinkle in our Face appears;

Ovid. de Arte amandi.

‡ *In vite hominis vitam esse.*

Mind

Mind floats, or else is stranded. Thus too great Love of the Vine is pernicious to Life ; for from it come more *Faults* than *Grapes*, and it breeds more *Mischiefs* than *Clusters*. Would you see an Instance of what you read ? Observe a drunken Man : O Beast ! See how his Head totters, his Hams sink, his Feet fail, his Hands tremble, his Mouth froths, his Cheeks are flabby, his Eyes sparkle and water, his Words are unintelligible, his Tongue falters and stops, his Throat sends forth a nasty loathsome Stench. But what do I do ? It is not my Business now to tell Truth, but Fables.

C H A P. IX.

M A R S. *His Image.*

P. AS far as I see, we must tarry in this Place all Night.

M. Do not fear it ; for I shall not say so much of the other Gods as I have said of *Bacchus* ; and especially, I hope that *Mars*, whose Image is next, will not keep us so long.

P. Do you call him *Mars*, that is so fierce and sour in his Aspect ? Terror is every where in his Looks, as well as in his Dress : He sits in a Chariot drawn by a pair of Horses, which are driven by a distracted Woman : He is cover'd with Armour, and brandishes a Spear in his right Hand, as tho' he breath'd Fire and Death, and threatned every body with Ruin and Destruction.

M. It is *Mars* himself, the *God of War*, whom I have often seen on Horseback, in a formidable manner, with a Whip and a Spear together. A Dog was consecrated to him, for his Vigilance in the pursuit of his Prey ; a Wolf, for his Rapaciousness and Perspicacity ; a Raven, because he diligently follows Armies when they

they march, and watches for the Carcases of the Slain ; and a Cock, for his Wakefulness, whereby he prevents all Surprise. But, that you may understand every thing in that Picture, observe that the Creatures which draw the Chariot are not Horses, but *Fear* and *Terror*. Sometimes *Discord* goes before 'em in tatter'd Garments, and *Clamour* and *Anger* go behind. Yet some say, that *Fear* and *Terror* are Servants to *Mars* ; and accordingly he is not more ¹ awful and imperious in his Commands, than they are ² ready and exact in their Obedience ; as we learn from the Poets.

P. Who is the Woman that drives the Chariot ?

M. She is *Bellona*, the ³ Goddess of War, and the Companion of *Mars* ; or, as others say, his Sister, or Wife, or both. She prepares for him his Chariot and Horses when he goes to fight. It is plain that she is call'd *Bellona* from *Bellum*. She is otherwise call'd *Duellona* from *Duellum*, or from the Greek word Βελώνη [*Belone*] a *Needle*, whereof she is said to be the Inventress. Her Priests, the *Bellonarij*, sacrificed to her in their own Blood : They ⁴ hold in each Hand naked

¹ *Fer galeam, Bellona, mihi, nexusque rotarum
Tende, Pavor ; Fræna rapidos, Formido jugales.*
My Helmet let *Bellona* bring ; *Terror*, my Traces fit ;
And, panick *Fear*, do thou the rapid Driver sit.

Claud. in Ruf.

² ——— *scivit medio in certamine Mavors,
Cælatus ferro, tristisque ex æthere Diva,
Et scissâ gaudens vadit Discordia palla,
Quam cum sanguineo sequitur Bellona flagello.*

Mars in the middle of the shining Shield
Is grav'd, and strides along the liquid Field.
The *Diva* come from Heav'n with quick descent,
And *Discord* dy'd in Blood, with Garments rent,
Divides the Press : Her Steps *Bellona* treads,

And shakes her Iron Rod above their Heads. *Virg. Æn. 8.*

³ *Silius, l. 4. Statius Theb. l. 7.* ⁴ *Sectis humeris & utraq;
manu districtos gladios exerentes, currunt, efferuntur, insaniunt.* *Lactantius, l. 1. c. 12.*

Swords,

Swords, with which they cut their Shoulders, and wildly ran up and down like Men mad and poss's'd: Whereupon * People thought that (after the Sacrifice was ended) they were able to foretell future Events. *Claudian* introduces *Bellona* combing Snakes; and another † Poet describes her shaking a burning Torch, with her Hair hanging loose, stain'd and clotted with Blood, and running thro' the midst of the Ranks of the Army, and uttering horrid Shrieks and dreadful Groans.

Before the Temple of this Goddess there stood a Pillar, call'd *Bellica*, ‡ over which the *Herald* threw a Spear when he proclaim'd War.

* *Juven. Sat. 4. & Lucan. l. 1. Eutrop.*

† *Ipsa faciem quatens, & flavam sanguine multo
Sparsa comam, medias acies Bellona pererrat.
Stridit Tartarea nigro sub pectore Diva
Lethiferum murmur.*

Her Torch *Bellona* waving thro' the Air,
Sprinkles with clotted Gore her flaming Hair;
And thro' both Armies up and down doth flee,
Whilst from her horrid Breast *Tisiphone*
A deadly Murmur sends.

‡ *Alex. ab Alexandro, l. 8. c. 12.*

S E C T. I. *His Descent.*

MARS is said to be the ‡ Son of *Jupiter* and *Juno*, tho' according to *Ovid's* Story he is the Child of *Juno* only: For, says he, *Juno* greatly admir'd by what way possible her Husband *Jupiter* had conceiv'd *Minerva*, and begot her himself, without the Concurrency of a Mother, (as we shall see in the History of *Minerva*) but as soon as her Amazement ceas'd, she being desirous of performing the like, went to *Oceanus* to ask his Advice, whether she could have a Child with-

‡ *Homer. Iliad, 5. Hesiod. in Theog.*

out

out her Husband's Concurrence. She was tired in her Journey, and sat down at the Door of the Goddess *Flora*, who understanding the Occasion of her Journey, desir'd her to be of good heart, for she had in her Garden a Flower, which if she only touch'd with the tips of her Fingers, the Smell of it would make her conceive a Son presently. So *Juno* was carried into the Garden, and the Flower shewn her; she touch'd it, and conceiv'd *Mars*, who afterwards took to Wife * *Nerio*, or *Nerione*, (which Word in the *Sabine* Language signifies † *Valour* and *Strength*) and from her the *Claudian* Family formerly deriv'd the Name of *Nero*.

* Vide de la Cerda in Virgilij Æn. l. 8. † Virtutem & Rebur significat

S E C T. II. Names of MARS.

HIS Name ¹ *Wars* sets forth the Power and Influence he has in War, where he presides over the Soldiers: And his other Name ² *Mavors* shews, that all great Exploits are executed and brought about thro' his Means.

The *Greeks* call him ³ Ἄρης [*Ares*] either from the Destruction and Slaughter which he causes, or from the ⁴ Silence which is kept in War, where Actions, not Words, are necessary. But from whatsoever Words this Name is deriv'd, 'tis certain that those famous Names, *Areopagus* and *Areopagita*, are deriv'd from *Ares*. The *Areopagus*, Ἀρειοπάγος, (that is, the *Hill*

¹ Quod maribus in bello præsit. ² Quod magna vertat. Var. de Ling. Lat. ³ ἀπὸ τῆς αἵρης tollere, vel αἰνᾶρειν interficere. Cic. 5. de Natura Phurnut. ⁴ Ab αἰ non. & ῥέω loquor, ὅτι ἐν τῷ πολέμῳ οὐ λόγων ἀλλ' ἔργων χρεία, quod in bello necessaria non sint Verba sed Facta, a Suidas, Pausan. in Attic.

or *Mountain of Mars*) was a Place at *Athens*, in which, when *Mars* was accus'd of Murder and Incest, as tho' he had kill'd *Halirothius*, *Neptune's* Son, and debauch'd his Daughter *Alcippa*: He was forced to defend himself in a Trial before Twelve Gods, and was acquitted by Six Voices; from which time that Place became a Court, wherein were try'd Capital Causes, and the Things belonging to Religion. ¹ The *Areopagite* were the Judges, whose Integrity and good Credit was so great, that no Person could be admitted into their Society unless, when he deliver'd in publick an Account of all his Life past, he was found in every part thereof blameless. And, that the *Lawyer* who pleaded might not blind the Eyes of the Judges by the Charms of Eloquence, they were oblig'd to plead their Causes without any Ornaments of Speech; if they did otherwise, they were immediately commanded to be silent. And, lest they should be mov'd to Compassion by seeing the miserable Condition of the Prisoners, they gave Sentence in the Dark, without Lights; not by Words, but in a Paper; whence, when a Man is observ'd to speak very little, or nothing at all, they us'd proverbially to say of him, that ² *He is as silent as one of the Judges in Areopagus.*

His Name *Gradivus* comes from his Stateliness in ³ *marching*; or from his Vigour in ⁴ *brandishing* his Spear.

He is call'd *Quirinus* from ⁵ *Curis*, or *Quiris*, signifying a *Spear*; whence comes *Securis*, *quasi Semi-curis*, a *piece of a Spear*. And this Name was afterwards attributed to *Romulus*, because he was esteem'd the Son of *Mars*; from whom the *Romans* were

¹ Budæus in Pandect. ult. de len. ² Areopagita taciturnior. Cic. ad Attic. l. 1. ³ à gradiendo. ⁴ ἀπὸ τοῦ κεραιῶν ab hostæ vibratione. ⁵ Serv. in 1 *Æneid*.

call'd *Quirites*. ¹ *Gradivus* is the Name of *Mars* when he rages; and *Quirinus*, when he is quiet. And accordingly there were two Temples at *Rome* dedicated to him; one within the City, which was dedicated to *Mars Quirinus*, the Keeper of the City's Peace; the other without the City, near the Gate, to *Mars Gradivus*, the Warriour, and the Defender of the City against all outward Enemies.

The ancient *Latins* apply'd to him the Title of ² *Salisubfulus*, or *Dancer*, from *Salio*, because his Temper is very inconstant and uncertain, inclining sometimes to this side, and sometimes to that, in Wars: Whence we say, ³ that the Issue of Battles is uncertain, and the Chance dubious. But we must not think that *Mars* is the only God of War; ⁴ for *Bellona*, *Victoria*, *Sol*, *Luna* and *Pluto* use to be reckon'd in the Number of Martial Deities. It was usual with the *Lacedæmonians* to shackle the Feet of the Image of *Mars*, that he should not fly from them: And amongst the *Romans*, the Priests *Salii* were instituted to look after the Sacrifices of *Mars*, and go about the City dancing with their Shields.

He was call'd ⁵ *Enyalis*, from *Enyo*, that is, *Bel-lona*, and by other the like Names; but it is not worth my while to insist upon them longer.

¹ Idem. ibid. ² Pacuv. in Nonn. ³ Mars belli communis est, Cic. l. 6. ep. 4. ⁴ Servius in 11. Æneid. ⁵ Vide Lil. Gyr.

SECT III. Actions of MARS.

IT is strange, that the Poets relate only one Action of this terrible God, and even that deserv'd to be conceal'd in Darkness, if the Light of the Sun had not discover'd it; and if a good Kernel was not contain'd in a bad Shell. The Story of *Mars* and *Venus's* Adultery, from whence † *Hermione* a Tutelat

† Plutarch in Pelopida.

Deity was born, was so publicly known, that *Ovid* concludes that every Body knows it. *Sol* was the first that discover'd it, and he immediately acquainted *Vulcan*, *Venus*'s Husband, with his Wife's Treachery. *Vulcan* hereupon made a Net of Iron, whose Links were so small and slender, that it was invisible; and spread it over the Bed of *Venus*. Soon after the Lovers return to their Sport, and were caught in the Nets. *Vulcan* calls all the Gods together to the Shew, who jeer'd them extreamly. And after they had long been exposed to the Jests and Hisses of the Company, *Vulcan*, at the Request of *Neptune*, unlooses their Chains, and gives them their Liberty: But *Alectryon*, *Mars*'s Favourite, suffer'd the Punishment that his Crime deserv'd; because when he was appointed to watch, he fell asleep, and so gave *Sol* an Opportunity to slip into the Chamber. Therefore *Mars* changed him into a *Cock*, which to this Day is so mindful of his old Fault, that he constantly gives Notice of the Approach of the Sun, by his Crowing.

* *Fabula narratur, toto notissima cælo,
Muciberis capti Marsque Venus dolis.*

The Table is told thro' Heaven far and wide,
How *Mars* and *Venus* were by *Vulcan* ty'd.

Virg. 2 *Æneid*.

* Græce ἀλεκτρυών Gallus.

S E C T. IV. *The Signification of the foregoing Fable.*

L E T us explain this Fable. Indeed when a *Venus* is marry'd to a *Vulcan*; that is, a very handsome Woman to a very ugly Man, it is a great Occasion of Adultery. But neither can that Dishonesty, or any other, escape the Knowledge of the *Sun* of *Righteousness*, altho' they may be done in the obscurest Darknes; though they be with the utmost care guarded by the trustiest

trustiest Pimps in the World; tho' they be committed in the privatest Retirement, and conceal'd with the greatest Art, they will at one Time be expos'd to both the Infernal and Celestial Regions, in the brightest Light; when the Offenders shall be set in the midst, bound by the Chains of their Consciences, by that fallen *Vulcan*, who is the Instrument of the Terrors of the true *Jupiter*; and then they shall hear and suffer the Sentence, that was formerly threatned to *David*, in this Life, *Thou didst this Thing secretly, but I will raise up evil against thee, in the sight of all Israel, and before the Sun*, 2 Sam. 12. 12.

But let us return again to *Mars*, or rather to the Son of *Mars*, *Tereus*; who learns Wickedness from his Father's Example, as a bad Father makes a bad Child, says the Proverb.

SECT. V. The Story of *Tereus* the Son of *Mars*.

Tereus was the Son of *Mars*, begotten of the Nymph *Bistonis*. He marry'd *Progne* the Daughter of *Pandion*, King of *Athens*, when he himself was King of *Thrace*. This *Progne* had a Sister call'd *Philomela*, a Virgin in Modesty and Beauty inferior to none. She liv'd with her Father at *Athens*. *Progne* being desirous to see her Sister, ask'd *Tereus* to fetch *Philomela* to her; he comply'd and went to *Athens*, and brought *Philomela* with her Father's leave to *Progne*. Upon this Occasion, *Tereus* falls desperately in love with *Philomela*; and as they travell'd together, because she refus'd to comply with his Desires, he overpower'd her, and cut out her Tongue, and threw her into a Goal; and returning afterwards to his Wife, pretended with the greatest Assurance, that

Philomela died in her Journey ; and that his Story might appear true, he shed many Tears and put on Mourning. But ¹ Injuries whet the Wit, and desire of Revenge makes People cunning : For *Philomela*, tho' she was Dumb, found out a Way to tell her Sister the Villany of *Tereus*. The Way she discover'd the Injuries done to her was this, she described the Violence *Tereus* offer'd her as well as she could, in Embroidery, and sends the Work folded up, to her Sister, who no sooner viewed it, but she boiled with Rage ; and was so transported with Passion, that she could ² not speak, her Thoughts being wholly taken up in contriving how she should avenge the Affront. First then she hastened to her Sister, and brought her Home without *Tereus's* Knowledge. Whilst she was thus meditating Revenge, her young Son *Itys* came embracing his Mother ; but she carried him aside into the remote Parts of the House, and flew him while ³ he hung about her Neck, and called her Mother : When she had killed him, she cut him into Pieces, and dressed the Flesh, and gave it *Tereus* for Supper ; *Tereus* ⁴ fed heartily on his own

¹ *Grande doloris*

Ingenium est, miserisque venit solertia rebus.

Desire of Vengeance makes the Invention quick,

When miserable, Help with Craft we seek.

² *Et (mirum potuisse) silet ; dolor ora repressit,*

Verbaque querenti satis indignantia lingua

Defuerant, nec flere vacat, sed fasque nefasque

Confusura ruit, pœnaque in imagine tota est.

She held her Peace, 'tis strange ; Grief struck her mute,

No Language could with such a Passion suit,

Nor had she time to weep : Right, Wrong were mixt

In her fell Thoughts, her Soul on Vengeance fixt.

³ *Et, mater, mater, clamantem & colla petentem*

Ense ferit :

He Mother, Mother, cries,

And on her clings, whilst by her Sword he dies.

⁴ *Vescitur, inque suum sua viscera congerit alvum.*

— does eat,

And his own Flesh and Blood does make his Meat.

Flesh

Flesh and Blood. And when after Supper he sent for his *Itys*, ¹ *Progne* told him what she had done, and shewed his Son's Head. *Tereus* incensed with Rage, rushed on them both with his drawn Sword; but they flew away, and Fear added Wings to their Flight; so that *Progne* became a Swallow, and *Philomela* a Nightingale. *Fury* gave Wings to *Tereus* himself; he was changed into a *Whoopo*, (*Upupa*.) which is one of the filthiest of all Birds. The Gods out of Pity changed *Itys* into a *Pheasant*.

¹ *Intus habes quod pascis ait. Circumspicit ille, Atque ubi sit, querit; quarenti, iterumque vocanti, Profiluit, Itysque caput Philomela cruentum Misit in ora patris.*

Thou hast, said she, within thee thy Desire.
He looks about, asks where. And while again
He asks and calls; all bloody with the slain,
Forth like a Fury *Philomela* flew,
And at his Face the Head of *Itys* threw.

SECT. VI. The Sacrifices of MARS.

TO *Mars* ¹ were sacrificed the Wolf for his Fierceness; the Horse for his Usefulness in War; the Woodpecker and the Vultur for their Ravenousness; the Cock for his Vigilance, which Virtue Soldiers ought chiefly to have; and Grass, because it grows in Towns that the War leaves without an Inhabitant; and is thought to come up the thicker in such Places as have been moistened with human Blood.

Amongst the most antient Rites belonging to *Mars*, I do not know a more memorable one than the following. ² *Whoever had undertaken the Conduct of any*

¹ Virgil. *Æn.* 9. ² Qui belli alicujus susceperat curam, sacrarium Martis ingressus, primo *Ancilia* commovebat, post hastam simulacri ipsius; dicens, *Mars, Vigila, Servius.*

War, he went into the Vestry of the Temple of Mars; and first shook the Ancilia (which were a sort of holy Shields) afterwards the Spear of the Image of Mars itself, and said, Mars, Watch.

C H A P X.

The Celestial Goddesses. J U N O.

M. YOU have viewed the Five Celestial Gods; now look upon the Celestial Goddesses that follow them there in order. First observe *Juno* riding in a ¹ golden Chariot, drawn by Peacocks, distinguish'd by a Scepter, which she wears in her Hand, and wearing a Crown that is set about with Roses and Lilies.

She is the Queen of the Gods, and the ² Sister and Wife too of *Jupiter*. Her Father was ³ *Saturn* and her Mother *Ops*: She was born in the Island *Samos*, where she lived till she was married.

P. Really she seems very *august*. How bright, how majestical, how beautiful is that Face, how comely are all her Limbs? How well does a Scepter become those Hands, and a Crown that Head? How much Beauty is there in her Smiles? How much Gracefulness in her Breasts? Who could resist such Charms; and not fall in love where he sees so many Graces? Her Carriage is Noble, her Dress Elegant and Fine. She is full of Majesty, and worthy of the greatest Admiration. But what pretty Damsel is that which waits upon her, as if she were her Servant?

¹ Ovid. *Metam.* 2 Apuleius l. 10.

— ² *Jovisque*

Et Soror & conjux —

³ Apollon. l. Argon.

Vir. i. Æn.

M. It is *Iris*, ¹ the Daughter of *Tbaumas* and *E-leetra*, and Sister to the *Harpyes*. She is *Juno's* Messenger, as *Mercury* is *Jupiter's*, tho' *Jupiter* and the other Gods, the *Furies*, nay, sometimes Men have sent her on a Message. Because of her Swiftneſs ſhe is painted with Wings, and ſhe rides on a Rainbow, as ² *Ovid* ſays.

It is her Office beſides to unloose the Souls of *Women* from the Chains of the Body, as *Mercury* unlooses the *Mens*. We have an Example of this in *Dido*, who laid violent Hands on her ſelf; for when ſhe was almoſt dead, *Juno* ſent *Iris* to looſe her Soul from her Body, as ³ *Virgil* largely deſcribes it in the Fourth Book of the *Æneid*.

But herein *Iris* differs from *Mercury*; for whereas he is ſent both from Heaven and from Hell, ſhe

¹ Virg. 2. *Æn.* 2. Non. 20. Idem. 31. Homer. *Iliad.* 23.

² *Effugit & remeāt per quos modo venerat arcus.*

On the ſame Bow ſhe went ſhe ſoon returns. *Ov. Met.* 2.

³ *Tam Juno Omnipotens longum miſerata dolorem,*

Difficilesque obitus, Irim demifit Olympo:

Qua luſtantem animum nexosque reſolveret artus.

Ergo Iris cruceis per cælum roſcida pennis,

Mille trahens varios adverſo Sole colores,

Devolat, & ſupra caput aſtitit, Hunc ego Diti,

Sacrum juffa ſero, teque iſto corpore ſolvo:

Sic ait & dextra crinem ſecat, omnis & una

Dilapſus color, atque in ventos vita receſſit.

Then *Juno* grieving that ſhe ſhould ſuſtain

A Death ſo lingring and ſo full of Pain;

Sent *Iris* down to free her from the Strife

Of labouring Nature, and diſſolve her Life.

Downward the various Goddeſs took her flight;

And drew a thouſand Colours from the Light.

Then ſtood about the dying Lover's Head,

And ſaid, I thus devote thee to the Dead.

This offering to th' Infernal Gods I bear:

Thus while ſhe ſpoke, ſhe cut the fatal Hair:

The ſtrugling Soul was looſ'd and Life diſſolv'd in Air.

is sent from Heaven only. He oftentimes was employ'd in Messages of Peace, whence he was call'd the † *Peace-Maker*: But *Iris* was always sent to promote Strife and Dissention, as if she was the Goddess of Discord: And therefore some think that her || Name was given her from the Contention which she perpetually creates; tho' others say, she was call'd * *Iris*, because she delivers her Messages by ‡ Speech and not in Writing.

† Hesiod. in Theog. || εἰρῶνοποιός Pacificator. Vid. Serv. in *Æneid.* 4. * *Iris* quasi ἐρις Contentio. Servius. ‡ παρὰ τὸ ἐρεῖν à loquendo.

SECT. I. *The Children of J U N O. Her Disposition.*

P. WHAT Children had *Juno* by *Jupiter*?

M. Vulcan, Mars and Hebe. † Altho' some write that *Hebe* had no other Parent than *Juno*, and was born in this Manner: Before *Juno* had any Children, she eat some wild Lettuces, set before her at a Feast in *Jupiter's* House; and growing on a sudden big-bellied she brought forth *Hebe*, who for her extraordinary Beauty was by *Jupiter* made Goddess of Youth, and had the Office of Cup-bearer of *Jupiter* given to her. But when by an unlucky unhappy Fall she made all the Guests laugh, *Jupiter* was enraged, and turned her out from her Office, and put *Ganimede* in her stead.

P. Which was *Juno's* most notorious Fault?

M. Jealousy: I will give one or two of the many Instances of it. *Jupiter* loved *Io* the Daughter of *Inachus*; and enjoyed her. When *Juno* observed that *Jupiter* was absent from Heaven, she justly suspected

† Tausan. in Corint.

that the Pursuit of his Amours was the Cause of his Absence. Therefore she immediately flew down to the Earth after him, and luckily found the very Place, where *Jupiter* and *Io* entertain'd themselves in private. As soon as *Jupiter* perceiv'd her coming, fearing a Chiding, he turn'd the young Lady into a white Cow, *Juno* seeing the Cow, asked who she was, and from what Bull she came? Says *Jupiter*, she was born on a sudden out of the Earth. The cunning Goddess suspecting the Matter, desired the Cow, which *Jupiter* could not refuse, lest he should increase her Suspicion. So *Juno* taking the Cow, † gave it *Argus* to keep; which *Argus* had an hundred Eyes, two of which in their turns slept, while the others watched.

Thus was *Io* under constant Confinement; nor was the perpetual Vigilance of her Keeper her only Misfortune, for besides she was fed with nothing but insipid Leaves and bitter Herbs, which Hardship *Jupiter* could not endure to see. Wherefore he sent *Mercury* to *Argus* to set *Io* free. *Mercury* under the disguise of a Shepherd, came to *Argus*, and with the Musick of his Pipe lull'd him asleep, and then cut off his Head. *Juno* was griev'd at *Argus's* Death, and to

† — *Servandam tradidit Argo:*

Centum luminibus cinctum caput Argos habebat,

Inde suis vicibus capiebant bina quietem,

Cætera servabant, atque in statione manebant.

Constiterat quocunque loco, spectabat ad Io,

Ante oculos Io, quamvis aversus, habebat.

The Goddess then to *Argus* streight convey'd

Her Gift, and him the watchful Keeper made,

Argus's Head an hundred Eyes possess'd,

And only two at once declin'd to rest;

The others watch'd, and in a constant round,

Refreshment in alternate Courses found,

Where'er he turn'd he always *Io* view'd,

Io he saw, tho' she behind him stood, Ovid. 1. *Metam.*
make

make him some amends, she turn'd into a Peacock, and scatter'd his hundred Eyes about the Tail of the Bird. Nor did her Rage against *Io* cease, for she committed her to the Furies to be tormented: Despair and Anguish made her flee into *Egypt*, where she begged of *Jupiter* to restore her to her former Shape. Her Request being granted, she thenceforth took the Name of *Isis*, the Goddess of the *Egyptians*, and was worshipped with Divine Honour.

Juno gave another clear Mark of her Jealousy. For when her Anger against *Jupiter* was so violent, that nothing could pacify her; King *Citharon* advis'd *Jupiter* to declare that he intended to take another Wife. The Contrivance pleas'd him, wherefore he takes an Oaken Image, drest very beautifully, and puts it into a Chariot, and declares publickly, that he was about to marry *Plataea*, the Daughter of *Asopus*. The Report spread, and came to *Juno's* Ears; who immediately running thither, fell furiously upon the Image, and tore all the Cloaths, till she discovered the Jest; and laughing very much, she was reconcil'd to her Husband: And from King *Citharon*, the Adviser of the Artifice, she was afterwards called *Cithaeronia*. The rest of the most considerable of her Names follow.

*Centumque oculos nox occupat una,
Excipit hos, volucrisque sua Saturnia pennis
Collocat, & gemmis caudam stellantibus implet.*
There *Argus* lies; and all that wondrous light,
Which gave his hundred Eyes their useful Sight,
Lies buried now in one eternal Night. }
But *Juno*, that she might his Eyes retain,
Soon fix'd them in her gawdy Peacock's Train.
Doroth. ² de nat. Fabulæ, ³ Plut. in Aorist.

S E C T. II. Names of J U N O.

ANthia, i. e. *Florinda*, *Flowry*: * *Pausanias* mentions her Temple.

Argiva, from the People *Argivi*; amongst whom the Sacrifices call'd [*Heraia*] *Hegia* were celebrated to her Honour; in which an *Hecatomb*, that is an hundred Oxen were sacrificed to her. They * made her Image of Gold and Ivory, holding a Pomegranate in one Hand, and a Scepter in the other; upon the Top of which stood a *Cuckow*; because *Jupiter* chang'd himself into that Bird, when he fell in love with her.

Bunæa from † *Bunæus* the Son of *Mercury*, who built a Temple to this Goddess at *Corinth*.

Calendaris (from the old Word † *Calo*, to call) for she was call'd upon by the Priests upon the first Days of every Month; which Days are called *Calendæ*.

Caprotina, ‡ on the Nones of *July*, that is on the 7th Day, Maid-Servants celebrated her Festival, together with several free-Women, and offer'd Sacrifice to *Juno* under a wild Fig-Tree (*Caprificus*) in memory of that extraordinary Virtue, which directed the Maid Servants of *Rome* to those Counsels, which preserved the Honour of the *Roman* Name. For after the City was taken, and the *Gallick* Tumults quieted, the Borderers having an Opportunity almost to oppress the *Romans*, who had already suffer'd so much; they sent an Herald to tell the *Romans*, that if they desired to save the Remainder of their City from ruin, they must send all their Wives and Daughters. The *Senate* being strangely distracted hereat; a Maid-servant whose Name was *Philotis* or *Tutela*, telling her Design to the *Senate*, took with her several other Maid-servants, dress'd 'em

* In *Corint.* *Doroth.* l. 2. *Met.* & *Pausan.* † *Pausan.* in *Corinth.* ‡ *Macrob.* in *Sat.* § *Plutarch.* & *Ovid.* de arte amandi *Var.* de ling. Lat.

like Mistresses of Families and like Virgins, and went with them to the Enemy. *Livy* the Dictator disposed them about the Camp; and they incited the Men to drink much, because they said that was a Festival-day: The Wine made the Soldiers sleep soundly; whereupon a Sign being given from a wild Fig-Tree, the Romans came and slew all the Soldiers. The Romans were not forgetful of this great Service; for they made all these Maid-servants Free, and gave them Portions out of the Publick Treasury: They order'd that the Day should be called *Nonæ Caprotinæ*, from the wild Fig-Tree, from whence they had the Sign: And they order'd an Anniversary Sacrifice to *Juno Caprotina*, to be celebrated under a wild Fig-Tree, the Juice of which was mixt with the Sacrifices in memory of the Action.

Curis or *Curitis*, from her *Spear*. ¹ Call'd *Curis* in the Language of the old *Sabines*. The *Matrons* were understood to be under her Guardianhip. Whence, says ² *Plutarch*, the Spear is sacred to her, and many of her Statues lean upon Spears; and she her self is call'd *Quiritis* and *Curitis*. Hence springs the Custom that the Bride combs her Hair with a ³ Spear found sticking in the Body of a Gladiator, and taken out of him when dead, which Spear was call'd *Hasta Celibaris*.

Cingula, ⁴ from the *Girdle*, which the Bride wore when she was led to her Marriage; for this Girdle was unloosed with *Juno's* good leave, who was thought the *Patroness of Marriages*.

Domiduca and *Interduca*, ⁵ from bringing home the Bride to her Husband's House.

Egeria, ⁶ because she promoted, as they believed, the Facility of the Birth.

¹ Festus. ² In Romulo. ³ crinis nubentium comebatur hasta celibari, quæ scilicet in corpore gladiatoris stetisset abjecti, occisique. Festus. ⁴ Arnob. contra gentes. ⁵ a cingulo. Martin de Nupt. ⁶ a ducenda auzore in domum mariti. August. 7. de Civit. ⁶ quod cum partui egerendo opitulari crederent. Festus.

Februalis, Februatā, Februa, or Februla, because they sacrific'd to her in the Month of *February*.
 2 Her Festival was celebrated on the same Day with *Pan's* Feasts, when the *Luperci*, the Priests of *Pan*, the God of *Shepherds*, running naked thro' the City, and 3 striking the Hands and Bellies of Breeding Women with *Juno's* Cloak (that is, with the *Skin of a Goat*) 4 purified them; and they thought that this Ceremony caus'd to the Woman Fruitfulness and easy Labours. All sorts of Purgations in any Sacrifice were call'd *Februa*; and the Animals sacrificed to *Juno*, 5 were a white Cow, a Swine and a Sheep. The Goose also and the Peacock were sacred to her.

Fluonia, 6 because she assisted Women in their Courses. *Hoplosmia*, that is 7 armed compleatly, she was worshipped at *Elis*; and from hence *Jupiter* is call'd *Hoplosmus*.

8 *Juga*, because she is the Goddess of *Marriages*.
 9 A Street in *Rome* where her Altar stood was call'd *Jugarius* from thence. And anciently People used to enter into the Yoke of *Marriage* at that Altar: She is also by some call'd *Socigena*, because 10 she assists in the coupling the Bride and Bridegroom.

Lacinia, from the Temple *Lacinium*, built and dedicated to her by 11 *Lacinius*.

Lucina and *Lucilia* either from 12 the Grove, in which she had a Temple; or from the Light of this World, into which Infants are brought by her. 13 *Ovid*

1 Ex Sext. Pomp. 2 cum Lupercalibus. 3 Ovid. 2. Fastorum. 4 februant id est purgabant. Cic. 2. Phil. 5 Virg. 4. Æn. Idem. 8. Idem. 4. Ovid. ibid. 6 quod fluoribus menstruus adest. 7 Lil. Gyrard. 8 Et Græce Ζυγία a jugo aut conjugio. Serv. 4. Æn. 9 Festus. 10 quod nubentes associet. 11 Strab. l. 6. Liv. l. 24. 12 à luco vel luce. Var. de ling. Lat.

13 Gratia *Lucina*: dedit hæc tibi nomina *Lucus*,
 Vel quia principium tu, dea, lucis habes.

Lucina Hail, so nam'd from thy own Grove,

Or from the Light thou giv'st us from above. *Fast. l. 2.*
 comprises

comprises both these Significations of *Lucian* in a Distich.

Moneta, ¹ either because she gives wholesome Counsel to those who consult her, or because she was believ'd to be the Goddess of *Money*.

² *Nuptialis*, and when they sacrificed to her under this Name, ³ they took the Gall out of the Victim, and cast it behind the Altar ; to signifie, that there ought to be no Gall or Anger betwixt those who are married together.

Opigena, because she gives ⁴ help to Women in labour.

Parthenos, the Virgin : or ⁵ *Parthenia*, Virginity, and she was so called as ⁶ we are told from hence: There was a Fountain against the *Argivi* call'd *Canathus*, where *Juno* washing herself every Year was thought to recover her Virginity anew.

Perfecta, that is, Perfect : for ⁷ Marriage was esteem'd the Perfection of human Life, and unmarried People imperfect. Wherefore she did not become perfect, nor deserved that Name till she married *Jupiter*.

Populona, or *Populonia* ⁸ because People pray to her ; or because they are procreated from Marriage, of which she is Goddess.

And from the same Reason she was call'd ⁹ *Pronuba* : Neither indeed were any Marriages lawful, unless *Juno* was first call'd upon.

Regina, Queen ; and this Title she gives herself, as we read in ¹⁰ *Virgil*.

¹ Vel quod reddat monita salutaria, vel quod sit Dea monetæ, id est, pecuniæ. Liv. 1. 7. Said. Ovid. Epist. Parid.

² Græce Γαμηλία ³ Euseb. 3. præp. Evang. Plut. in Sympos. ⁴ Opem in partu laborantibus fert. Lil. Gyrard. ⁵ Pindar in Hymn. Olymp. ⁶ Pausan. in Corint. ⁷ Jul. Pollux 1. 3. Apud Græcos eodem sensu Juno vocabatur τελαία. & conjugium ipsum τέλειον, quod vitam humanam reddit perfectam. Vide Scholiast. Pindar Od. 9. Veme. ⁸ Aug. 6. de Civit. Macrobi. 6. Saturn. ⁹ Seneca in Medea.

¹⁰ *Ast ego, quæ Divum incedo Regina, Jovisq;*

Et Soror & Conjux.

Æn. l. 1.

Sospita,

Sospita, † because all the Women were supposed to be under her Safeguard, every one of which had a *Juno*, as every Man had his *Genius*.

Unxia was another of her Names, || because the Posts of the Door were anointed, where a new-married Couple liv'd; whence the Wife was call'd * *Uxor*.

But I who walk in awful State above :

The Majesty of Heaven, the Sister, Wife, of *Jove*.

† A *sospitando*, Cic. de nat. || ab ungendo. Lil. Gyrald.

* *quasi Uxor*, ab ungendis postibus.

SECT. III. The Signification of the Fable.

JUNO, the Air.

IF we heed *Varro's* Account, by *Juno* was signify'd the *Earth*, and by *Jupiter* the *Heavens*. By the Marriage of which two, that is, by the Commixture of the Influences of the Heavens with the Vapours of the Earth, all Things almost are generated.

But, if we believe the *Stoicks*, by *Juno* is meant the Air; for that, as *Tully* says, ¹ lying between the Earth and the Heaven, is consecrated by the Name of *Juno*; and what makes this Conjecture more probable, the *Greek* ² Names of *Juno* and the Air have great Affinity and Likeness. *Juno* is call'd *Jupiter's* Wife; ³ because the Air being naturally cold is warm'd by *Jupiter*, that is by Fire. She is call'd *Aeria*; because she is the Air itself, or rules in the Air, and hence arises the Story, that ⁴ *Juno* is bound by *Jupiter* with golden Chains, Iron Anvils being hung at her Feet: Hereby the Ancients signified, that the Air, tho'

¹ Areinterjectus inter cœlum & terram Junonis nomine consecratus est. Cicero 2. de Natura. ² *ἄηρ* & *ἥερ*.

³ Hellenic in *ἰός ἀερολογία* Hom. Iliad. 5. ⁴ *Phœnux*. Ien. Epistol. 310.

naturally more like Fire, yet it was sometimes mingled with Earth and Water the heaviest Elements.

I mention'd before that every Woman had a *Juno*, and every Man had a *Genius*; which were their Tutelar or Guardian Angels.

C H A P. XI.

S E C T. I. M I N E R V A or P A L L A S.

Her Image.

P. THIS is a threatening Goddess. She denounces Terror altogether.

M. It is *Minerva*, who derives her Name, as some think, † from the Threats of her stern and fierce Look.

P. But why is she cloath'd with *Armour*, rather than with Womens Cloaths? || What means that Head-piece of Gold, and the Crests that glitter so? To what purpose has she a golden Breast-plate, and a Launce in her Right-hand, and a terrible Shield in her Left. On the Shield which she holds, I see a grisly Head beset with Snakes. And what means the Cock, and the Owl, that are painted there?

M. I will satisfy all your Demands. She ought to be arm'd rather than dress'd in Womens Cloaths, because she is * the *President and Inventress of War*. The Cock stands by her, because he is a fighting Bird, and is often painted sitting on her Head-piece; as does the Owl, of which by and by. But as for the *Head* which seems so formidable with Snakes, she not only carries it on her Shield, but sometimes also in the midst of her Breast: It is the Head of *Medusa*, one of

† *Minerva dicitur à minis.* || *Apollon.* 90. * *Virgil.* 11. *Æneid.* Cic. de nat. Deor. l. 3.

Gorgons, of which **Virgil* gives a beautiful Description. The Basilisk also is sacred to her, to denote the great Sagacity of her Mind, and the dreadful Effects of her Courage, she being the Goddess both of Wisdom and of War; for the Eye of the Basilisk is not only piercing enough to discover the smallest Object, but it is able to strike Dread into whatsoever Creatures it looks on. But you do not observe, I believe, an Olive-Crown upon the Head of this Goddess.

P. It escap'd my Notice; nor do I yet see why the Goddess of War should be crown'd with an Olive, which is an Emblem of Peace. As I remember I have read in †*Virgil*.

M. For that very reason, because it is the Emblem of Peace, it ought to be given to the Goddess of War: For War is only made that Peace may follow. Tho' there is another reason too, why she wears the Olive: For she first taught Mankind the use of that Tree. When *Cecrops* built a new City, *Neptune* and *Minerva* contending about the Name of that City, it was resolv'd that which soever of the two Deities found out the most useful Creature to Man, should give their Name to the City. *Neptune* brought a Horse, and *Minerva* caus'd an Olive to spring out of the Earth, which was judg'd a more useful Creature for Man than the Horse:

* *Ægidaque horriferam, turbata Palladis arma,
Certatim squamis serpentum auroque polibant,
Connexosq; angue ipsamque in pectore Divæ
Gorgona, desecto vertentem lumina collo.*

The rest refresh the scaly Snakes that fold
The Shield of *Pallas*, and renew their Gold:
Full on the Crest the Gorgon's Head they place,
With Eyes that rowl in Death, and with distorted Face.

Æneid. 8.

† *Paciferaque manu ramum pretendit Olive.*
And in her Hand a branch of peaceful Olive bears.

Plut. in *Themistoc.* Herod. in *Terpsic.*

H

There

Therefore *Minerva* nam'd the City, and call'd it *Athenæ*, after her own Name, in Greek *Ἀθῆναι*.

SECT. II. *The Birth of MINERVA.*

History mentions five ¹ *Minerva's*. We shall speak of that one only which was born of *Jupiter*, and to whom the rest are refer'd.

P. But how was she born?

M. I will tell you, if you do not know, tho' it is ridiculous. When *Jupiter* saw that his Wife *Juno* was barren, he thro' Grief struck his Forehead, and after Three Months brought forth *Minerva*; from whence, as some say, she was call'd ² *Tritonia*; *Vulcan* was his Midwife, ³ who opening his Brain with the Blow of an Hatchet, was amaz'd, when he saw ⁴ an arm'd *Virago* leaping out of the Brain of her Father, instead of a tender, little, naked Girl.

Some have said, that ⁵ *Jupiter* conceiv'd this Daughter when he had devour'd *Metis*, one of his Wives, with which Food he presently grew big, and brought forth the arm'd *Pallas*.

They say besides, ⁶ that it rain'd Gold in the Island of *Rhodes* when *Minerva* was born: Which Observation ⁷ *Claudian* makes also.

¹ Cic. 3. de nat. Deor. ² Quasi *Tetis* ἢ *Ἰουλις* vel *Tetis* ἢ *Ἰουλις* tertio mense nata, *Athena* apud Cyr. ³ Lucian. in *Dial. deorum*.

⁴ — De capitis fertur sine matre paterni
Vertice, cum clypeo profiluisse suo

Out of her Father's Scull, as they report,
Without a Mother, all in Arms leapt forth.

⁵ Hesiod, in *Theogon*. ⁶ Strabo, l. 14.

⁷ *Auratos Rhodiis imbres, nascente Minerva,
Induxisse Jovem ferunt.*

At *Pallas* Birth great *Jupiter*, we're told,
Bestrew'd the *Rhodians* with a Show'r of Gold.

S E C T. III. Names of MINERVA.

LET us first examine whence the Names *Minerva* and *Pallas* are deriv'd.

Minerva is so call'd from *diminishing. And it is very true, that she being the Goddess of War, diminishes the number of Men, and deprives both Families of their Head, and Cities of their Members. *But it may be deriv'd from Threatnings, as I said before, because her Looks threaten the Beholders with Violence, and strike them with Terror. Or perhaps she has her Name from the good †Admonitions she gives, because she is the Goddess of Wisdom. She is commonly thought to be *Wisdom it self*; whence when Men pretend to teach those that are wiser than themselves, it is proverbially said, ‡*The Sow teaches Minerva*. And from this Name of *Minerva* comes *Minerval*, or *Minervale*, signifying the Salary that is given by the Scholars to their Masters.

The Greeks call her § *Athena*, because she never suck'd the Breast of her Mother or Nurse, for she was born out of her Father's Head in full Strength, and was therefore call'd ¶ *Motherless*. Plato thinks she had this Name from her † Skill in Divine Affairs. Others think she was so named ‡ because she is never enslav'd, but enjoys the most perfect Liberty: And indeed Wisdom and Philosophy give their Votaries the most perfect

* Quod minuit vel minuitur, Cic. de Nat. Deor. † vel a minis, quod vim minetur, Cornif. ap. Gyr. ‡ Vel a monendo Festus. § Sus Minervam, οὐς Ἀθηνᾶν, Cic. 9. Epist. 18. ¶ Græcè διδασκῶν. † Ἀθηνᾶ quasi Ἀθήλη ab ἄ non & μηλᾶζον mammam fugere, Pollux Phurn. ‡ ἀμνηστὶς ἢ ἀμήτωρ, i. e. matre carens. § Ἀθηνᾶ, quasi θεοῦ οἶν vel ἡθηνόη, hoc est quæ divina cognoscit. Plato in Cratylo, ab ἄ non & θῆσας servire.

Freedom, as the Stoicks well observe, who say, ¹The Philosopher or Wise-man is the only Free-man.

She is call'd *Pallas* from a Giant of the same Name, which she slew; or from the Lake *Pallas*, where she was first seen; or, lastly, which is more probable, ²from brandishing her Spear in War.

She had many other Names, which I should now recount to you, but because a great many of them are insignificant and useless, I will speak of two or three only, after I have first discoursed of the *Palladium*.

The *Palladium* was an Image of *Pallas*, preserv'd in the Castle of the City of *Troy*; for while the Castle and Temple of *Minerva* was building, they say, this Image fell from Heaven into the Temple, before it was cover'd with a Roof. This stirr'd up every Body's Admiration; and when the Oracle of *Apollo* was consulted, he answer'd, That the City should be safe so long as that Image remain'd within it. Therefore when the *Grecians* besieg'd *Troy*, they found ³that it was impossible to take the City unless the *Palladium* was taken out of it. This Business was left to *Ulysses* and *Diomedes*, who undertook to creep into the City through the Common-Sewers, and bring away this Fatal Image. When they had perform'd this, *Troy* was taken without any Difficulty. ⁴Some say it was not lawful for any Person to remove the *Palladium*, or even to look upon it. Others add, that it was made of Wood, so that it was a Wonder how it could move the Eyes, and shake the Spear. Others on the contrary report, that it was made of the Bones of *Pelops*, and sold to the *Trojans* by the *Scythians*: They add, that *Aeneas* recover'd it, after it had been taken by the *Greeks*, from *Diomedes*, and carried it with him into *Italy*,

¹ Liber nemo est nisi sapiens. Tullius in Paradox.

² ἀπὸ τῆς πάλαιον τὸ δόρυ a vibrandâ hasta, Servius in 1 *Æneid*. ³ Ovid. 5. Fast. ⁴ Herodian. l. 1. Plut. in Paral. Serv. in 2 *Æn*. 5 Clem. in Protrep. Dion. Hal. 1. Antiq.

where 'twas laid up in the Temple of *Vesta*, as a Pledge of the Stability of the *Roman* Empire, as it had been before a Token of the Security of *Troy*. And lastly, others write, that there were two *Palladiums*, one of which *Diomedes* took, and another *Aeneas* carried with him.

Parthenos, i. e. *Virgin*, was another of *Minerva's* Names; from whence 'the Temple at *Athens*, where she was most religiously worship'd, was call'd *Parthenon*. For *Minerva*, like *Vesta* and *Diana*, was a perpetual *Virgin*, and such a Lover of Chastity, that she depriv'd *Tiresias* of his Sight, because he saw her bathing in the Fountain of *Helicon*:² But *Tiresias's* Mother, by her humble Petitions obtain'd, that since her Son had lost the Eyes of his Body, the Sight of his Mind might be brighter and clearer, by having the Art of Prophecy.

³ *Ovid* indeed assigns another Cause of his Blindness, to wit, when *Jupiter* and *Juno* in a merry Dispute made him Judge; because, when he kill'd a She-Serpent he had been turn'd into a Woman; and, after seven Years, when he kill'd a He-Serpent, he was again turn'd into a Man, he pronounc'd for *Jupiter*, wherefore *Juno* depriv'd him of his Sight.

There is another illustrious Instance of the Chastity of *Minerva*; ⁴ When *Neptune* had enjoy'd the beautiful *Medusa* (whose Hair was Gold) in her Temple, she chang'd into Snakes that Hair which had tempted him; and caused that those that look'd upon her hereafter should be turn'd into Stones.

Her Name *Tritonia* is taken from the Lake ' *Triton*, where she was educated; as we may learn from ⁶ *Lucan*, who mentions the Love which *Pallas* bears to this

¹ Homer. in Hymn. ad Venerem. ² Homer. l. 10 Odyss.

³ Lib. Metam. ⁴ Nat. Com. l. 7. c. 18. ⁵ Pausan. in Boet. l. 9

⁶ Hanc & Pallas amat, patrio quod vertice nata
Terrarum primam Lybien (nam proxima cælo est).

Lake ; or from *τεῖσσι* or *τεῖσιν* [*Triton*] a Word which signifies the *Head* in the old *Bæotian* and *Æolick* Language, because she was born from *Jupiter's Head*. Yet, before we leave the Lake *Triton*, let me tell you the Ceremonies that were perform'd upon the Banks of it, in honour of *Minerva*: ' A great Concourse of People out of all the neighbouring Towns assembled, to see the following Performance: All the Virgins came in several Companies, arm'd with Clubs and Stones, and a Sign being given, they assaulted each other; she who was first kill'd was not esteem'd a Virgin, and therefore her Body was disgracefully thrown into the Lake; but she who receiv'd the most, and the deepest Wounds, and did not give over, was carried home in Triumph in a Chariot, in the midst of the Acclamations and Praises of the whole Company.

' *Εργατις* [*Ergatis*] *Operaria Workwoman*; * she was thus call'd by the *Samians*, her Worshippers, because she invented divers Arts, especially the Art of Spinning, as we learn from the † Poets; and from hence the ‡ *Distaff* is ascrib'd to her, and sometimes is call'd § *Minerva* from her Name, because she was the Inventer it. But altho' *Minerva* so much excelled all others

*Ut probat ipse calor) tetigit, stagnique quietâ
Vultus vidit aquâ posuitque in margine plantas,
Et se dilectâ, Tritonida dixit, ab undâ.*

This *Pallas* loves, born of the Brain of *Jove*,
Who first on *Lybia* trod: (the heat does prove
This Land next Heaven) she standing by the side,
Her Face within the quiet Water 'spy'd,

And gave her self from the lov'd Pool a Name,

† *Tritonia* _____ Herodot. in *Melp.*

‡ Ex *Hesych.* *Isidor.* l. 10. § *Ovid.* 6. *Metam.* *Virgil.*

7 *Æneid.* *Theocrit.* *Eclog.* 34.

* *Non illa colo calathisque Minervæ,
Fœmineas assueta manus.*

To *Pallas* Arts her Hands were never train'd.

† *Cui tolerare colo vitam tenuique Minervæ,*

By th' Spinsters Trade she gets her Livelihood.

in spinning; yet *Arachne*, a young Lady of *Lydia* very skillful at spinning, challeng'd her in this Art; but she was ruin'd by it, for the Goddess tore her Work, and with a * Spoke of the Wheel struck her Forehead. This Disgrace drove her into Despair, so that she hang'd her self; whereupon *Pallas*, out of Compassion, brought her again to life, and turn'd her into a Spider, † which continues still employ'd in Spinning. The Art of Building, especially of Castles, was *Minerva's* Invention; and therefore she was believ'd to preside over them.

She is call'd *Musica*, because, says *Pliny*, ‡ the Dragons or Serpents in her Shield, which, instead of Hair, encompass'd the *Gorgon's* Head, did ring and resound, if the Strings of an Harp or Cittern near them were touch'd. But it is more likely that she was so named because she invented the *Pipe*; upon which when she play'd by the River side, and saw in the Water how much her Face was swell'd and deform'd by blowing it, she was mov'd with Indignation, and threw it aside, saying, || *The Sweetness of the Musick is too dear, if purchas'd with so much Trouble.*

* ——— *Frontem percussit Arachnes,
Non tulit infelix, laqueoque animosa ligavit
Guttura, pendentem Pallas miserata levavit.
Atque, ita, Vive quidem, pende tamen, improba, dixit:
Arachne thrice upon the Forehead smote;
Whose great Heart brooks it not; about her Throat
A Rope she ties; remorseful Pallas staid
Her falling Weight; Live Wretch; Yet hang, she said.
Ovid. Metam. 6.*

† ——— *Et antiquas exercet Aranea telas.*

And now a Spider turn'd, she still spins on.

‡ Dicta est *Musica* quod *Dracones* in ejus *Gorgone* ad ictus citharæ tinnitu resonabant. *Plin. Nat. Hist.* l. 34. c. 8.

|| *I procul hinc, dixit, non est mihi tibia tanti,
Ut vidit vultus Pallas in amne suos.*

Away, thou art not so much worth, she cry'd.

Deaf *Pipe*, when she her Face i' th' Stream espy'd.

* *Glaucopis* was another of her Names, because her Eyes, like the Eyes of an Owl, were grey or skycolour'd, that is, of a green colour mix'd with white. Others think that she was not call'd so from the Colour of her Eyes, but from the Terror and Formidableness of her Mien; for which reason Lions and Dragons are also call'd *Glaucij* and *Cæsij*.

Pylotis, from a † Greek Word signifying a Gate; for as the Image of *Mars* was set up in the Suburbs, so her Effigies or Picture was placed on the City-Gates or Doors of Houses; whereby they signified, that we ought to use our Weapons abroad, to keep the Enemy from entering our Towns; but in the Town we must use the Assistance of *Minerva*, not of *Mars*; that is, the State ought to be govern'd at home by Prudence, Counsel, and Law.

Γλαυκῶπις habens oculos glaucos & cæsiōs, quales habet
 * γλαυξ noctua Pausan. in Attic. † ἀπὸ τῆς πύλης à porta. Phurnut. Æschyl. in Eumenid.

S E C T. IV. *The Signification of the Fable.* *Pallas the Symbol of Wisdom and Chastity.*

BY this Story of *Minerva* ‡ the Poets intended to represent *Wisdom*; that is, true and skilful Knowledge joyn'd with discreet and prudent Manners. They hereby signified also the understanding of the noblest Arts, and the Accomplishments of the Mind; the Virtues, and especially *Chastity*. Nor indeed without reason; for,

I. *Minerva* is said to be born out of *Jupiter's* Brain, because the Wit and Ingenuity of Man did not invent the useful Sciences, which for the good of

‡ Cic. 1. Offic.

Man were deriv'd from the Brain of *Jupiter*; that is, from the inexhausted Fountain of the Divine Wisdom, from whence not only the Arts and Sciences, but the Blessings of Wisdom and Virtue also proceed.

2. *Pallas* was born armed, * because a wise Man's Soul, being fortified with Wisdom and Virtue, is invincible: He is prepar'd and arm'd against Fortune; in Dangers he is intrepid; in Crosses unbroken; in Calamities impregnable. Thus † *tho' the Image of Jupiter sweats in foul Weather, yet as Jupiter himself is dry and unconcern'd with it, so a Wise-man's Mind is hardned against all the Assaults that Fortune can make upon his Body.*

3. *Minerva* is a *Virgin*, ‡ as all the *Muses* are, and accordingly the Sight of God is promised to pure and undefiled Eyes; for even the Heathens thought that chaste Eyes could see God; and Wisdom and Modesty has often appear'd in the Visions of Holy Men in the Form and Habit of Virgins.

4. *Minerva* has a severe Look, and a stern Countenance, because a wise and modest Mind gains not its Reputation and Esteem from outward Beauty and Finery, but from inward Honour and Virtue: For Wisdom joyn'd with Modesty, tho' cloath'd with Rags, yet sends forth a glorious shining Lustre; she has as much Beauty in tatter'd Garments, as when she is cloath'd with Purple; and as much Majesty when she sits on a Dunghill, as when she is placed on a Throne; she is as beautiful and charming when joyn'd to the Infirmities and Decays of Old-age, as when she is united to the Vigour and Comeliness of Youth.

* Cicero in Paradoxis. † Quemadmodum enim non colliquescit Jupiter dum simulacrum ejus liquefit; sic sapientis animus ad quoslibet adversæ fortunæ casus obdurescit. Seneca.

‡ 1 Nyss. de Virg. initio capitum 4 & 5 Serv. in Æneid.

5. She invented and exercis'd the Art of Spinning : From hence other Virgins may learn, if they would preserve their Chastity, to employ themselves continually in some Work, and never to indulge Idleness ; after the Example of * *Lucretia*, a noble Roman Princess, who was found late at Night spinning amongst her Maids, working, and sitting in the middle of the Room, when the young Gentlemen came thither from the King.

6. As the *Spindle* and the *Distaff* were the Invention of *Minerva*, so they are the Arms of every virtuous Woman : When she is furnish'd with these, she will despise the Enemy of her Honour, and drive away *Cupid* from her with the greatest Ease : † For which Reason those Instruments were formerly carried before the Bride when she was brought to her Husband's House ; and somewhere 'tis a Custom, at the Funeral of Women, to throw the *Distaff* and *Spindle* into the Grave with them.

7. As soon as *Tiresias* had seen *Minerva* naked, he lost his Sight : Was it for a Punishment, or for a Reward ? Surely he never saw Things so acutely before ; for then he became a Prophet, and knew future Things long before they were acted ; which is an excellent Precept to us, that he, who hath once beheld the Beauty of true Wisdom clearly, may, without repining, lose his bodily Sight, and want the View of corporeal Things, since he beholds the Things that are to come, and enjoys the Contemplation of Eternal Heavenly Things, which are not visible to the Eye.

8. An *Owl*, a Bird seeing in the dark, was sacred to *Minerva*, and painted upon her Images, which is the Representation of a wise Man, who, scattering and dispelling the Clouds of Ignorance and Error, is clear-sighted where others are stark blind.

* Livy, l. 1. † Bellof. lib: ult. c. 13.

9. What can the *Palladium* mean, an Image which gave Security to those Cities in which it was placed, unless that those Kingdoms flourish and prosper where *Wisdom* counsels? It is suppos'd to have fallen down from Heaven, that we may understand, (what we find confirm'd by the Scripture) * That every good and perfect Gift comes from above, and descends from the Father of Lights.

To this I add the Inscription which was heretofore to be seen in the Temples of *Minerva*, written in golden Letters, amongst the *Egyptians*, † *I am what is, what shall be, what hath been: My Veil hath been unveil'd by none: The Fruit which I have brought forth is this; the Sun is born.* Which are Words, as I think, full of Mysteries, and contain a great deal of Sense: Let every one interpret them according to his Mind.

* Jac. Epist. 1. c. 1. † Ego sum quæ sunt, quæ erunt, quæ fuerint: Velum meum revelavit nemo: Quem ego fructum peperit, Sol est natus. Vide Lil. Gyrard. Synt. 12.

C H A P. XII.

S E C T. I. V E N U S, Her Image.

M. TURN your Eyes now to a sweet Object, and view that *Goddeſs*, in whose Countenance all the Graces sit and play, and discover all their Charms. You see a Pleasantness, a Mirth and Joy in every part of her Face: You see a thousand pretty Beauties and Delights sporting wantonly in her snowy Bosom. Observe with what a becoming Pride she holds up her Head and views her self, where she finds nothing but Joys and soft Delights. She is cloath'd with a ‡ purple

‡ Philostrat. l. 2. Imag. Ovid. Metam. 15. Apul. l. 6. Horat. Odyf. 3. Ovidij Metam. 10.

Mantle glittering with Diamonds. By her Side stand two *Cupids*; and round her are the three *Graces*, and after follows the lovely beautiful *Adonis*, who holds up the Goddess's Train. The Chariot in which she rides is made of Ivory, finely carv'd, and beautifully painted and gilt, and is drawn by Swans, and Doves, or Swallows, as *Venus* directs when she pleases to ride in it.

P. Is that *Venus*, the Goddess of Love, the Patroness of Strumpets, the vile Promoter of Impudence and Lust, infamous for so many Whoredoms, Rapes, and Incests?

M. Yes, that is *Venus*; whom in more honourable terms Men stile the Goddess of the *Graces*, the Author of Elegance, Beauty, Neatness, Delight, and Cheerfulness. But in reality she is, as you say, an impudent Strumpet, and the Mistress and President of Obscenity.

P. Why then is she so beautifully painted? Why is her Dress so glorious? Why is not her Chariot rather drawn by Swine, and Dogs, and Goats, than Swans and Doves, the purest and chastest of Birds? Infernal and black Spirits are Attendants more suitable to her than the *Graces*.

M. What do you say? Blind foolish Men used formerly to erect Altars, and deify their Vices; they hallow'd the grossest Impieties with Frankincense, and thought to ascend into Heaven by the Steps of their Iniquities. But let us not inveigh against the Manners of Men, but rather proceed in our Story of *Venus*.

You will in other places see her painted, sometimes like a young Virgin rising from the Sea and riding in a Shell; again, like a Woman holding the Shell in her Hand, her Head being crown'd with Roses: † Sometimes her Picture has a silver Looking-glass in its Hand, and on its Feet are golden Sandals and Buckles. In the

† Philostrat. in Imagin. Pausan. in Corinth.

Pictures of the *Sicionians*, she holds Poppy in one Hand, and an Apple in the other. They consecrated to her the Thighs of all Sacrifices except Swine; for *Venus*, altho' she her self be filthy and unclean, abominates Swine for tyeir Uncleannefs, or rather because a Boar kill'd *Adonis*, her Gallant. * At *Elis* she was painted treading on a Tortoise; shewing thereby that Virgins ought not to ramble abroad; and, that married Women ought to keep silence, and love their own Home, and govern their Family. † She wore a Girdle or Belt, call'd *Cestus* (from which some derive *Incestus*, *Incest*) in which all kinds of Pleasures, Delights, and Gratifications were folded up. ‡ Some give her Arrows, and make *Python*, or *Suada*, the *Goddeffs of Eloquence*, her Companion.

* Plut. in præc. connub. & lib. de Isid. & Osir. † Homer. Iliad. ξ. ‡ Eurip. in Medea. Ex Phurn.

SECT. II. The Descent of VENUS.

WE learn from Writers, * that there were Four *Venus's*, born of different Parents. But this *Venus* of whom we speak was the eminent'st of them, and had the Beauties as well as the Disgraces of the other commonly ascrib'd to her. † She sprang from the Froth of the Sea, which Froth was made, when they cut off the Secrets of *Cælus*, or his Son *Saturn*, and threw them into the Sea. ‡ Hence she was by the *Greeks* call'd *Aphrodite*, tho' others think she was so named from the Madnefs with which Lovers abound. || As soon as she was born she was laid, like a Pearl, in a Shell instead of a Cradle, and was driven by *Zephyrus* upon the Island *Cyprus*, where the *Hours* [*Horaë*] receiv'd her, and took her into their Bosoms, educated, accomplish'd, and

* Cic. 3. de natura. † Hesiod. in Theogon. ‡ Ex 'Aep's spuma, vel ut alij dicunt ἀπὸ τῆ ἀφροίτης insanire. Ex Euripid. & Phurnut. || Homer. in Hymn. ad Venerem. adorn'd

adorn'd her; and when she came to Age, carried her into Heaven, and presented her to the Gods; who being taken with her Beauty, all desir'd to marry her; but at last she was betroth'd to *Vulcan*, and afterwards married him.

SECT. III. *Names of VENUS.*

SHE is call'd *Venus*, says *Tully*, ¹ because all things are subject to the Laws of Love, or are produced and begotten by Love: Or else, as ² others say, her Name is given her because she is eminently beautiful, for she is the Goddess of Beauty: Or, lastly, she is so call'd because ³ she was a Stranger or Foreigner to the *Romans*: For she was first worship'd by the *Egyptians*, and from the *Egyptians* she was translated to the *Greeks*, and from them to the *Romans*. Let us now proceed to her Names.

Amica, ἑταίρα [*Hetaira*] was a Name given her by the *Athenians*, ⁴ because she joins Lovers together; and this Greek Word is used both in a good and bad Signification, signifying both a Sweet-heart and a Strumpet.

Armata, because ⁵ when the *Spartan* Women sallied out of their Town, besieg'd by the *Messenians*, and beat them, their Husbands, who were ignorant of it, went out to fight, and met their Wives returning from the Pursuit. The Men believing them Enemies, made themselves ready to fight; but the Women shew'd, both by Words and by Deeds, that they were their Wives,

¹ A veniendo, quod ad omnes res veniat, vel quod per omnia proveniant ac progignantur. ² Venus quasi venusta, Pausan. in Attic. ³ Venus a veniendo quasi adventitia, sic Græcorum Doctrina adventitia & transmarina vocabatur. Cic. Offic. l. i. ⁴ *ἑταίρα*, id est, socia, quod amicos & amicas jungeret. Ex Apol. & Hesych. ⁵ Pausan. in Lucan. & in Attic.

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(Modesty forbids a plainer Explanation) and for this reason a Temple was dedicated to *Venus Armata*.

The *Sidonians* call'd her ¹ *Astarte*, or *Dea Syria*, (which Goddess, others think, was the *Moon*) and worship'd her in the Figure of a *Star*.

Apaturia, that is, ² the Deceiver; for neither is any thing more deceitful than a Lover, nor any thing more fraudulent than Love, which flatters our Eyes, and pleases us, like *Roses* in their finest Colours, but leaves a Thorn in the Heart; it torments the Mind, and wounds the Conscience.

She was call'd by the Romans ³ *Barbata*, because when the Roman Women were so troubled with a violent itching, that all their Hair fell off, they entreated *Venus*, and their Hair grew again: Whereupon they made an Image of *Venus* with a Comb, and gave it a Beard, that she might have the Signs of both Sexes, and be thought to preside over the Generation of both. That this might be express'd more plainly, the uppermost part of the Image represented a Man, and the lower part of it a Woman.

Cypris, *Cypria*, and *Cyprogenia*, because she was worship'd in the Island of *Cyprus*. *Cytheris*, and *Cytherea*, from the Island ⁴ *Cythera*, whither she was first carried in a Sea-shell.

There was a Temple at *Rome* dedicated to *Venus Calva*, ⁵ because when the *Gauls* possess'd that City, Ropes for the Engines were made with the Womens Hair.

Cluacina, from ⁶ *Cluo*, an old word *to fight*, because her Image was set up in the Place, in which the Peace was concluded betwixt the *Romans* and *Sabines*.

Erycina, from the Mountain ⁷ *Eryx*, in the Island

¹ Epiph. contra Hæres. Euseb. 1. de Præp. Evang. ab *Israel* falso. ² Lucian. de Dea Syr. Strabo, l. 11. ³ Serv. Macrob. Suidas, & alij. ⁴ Festus. ⁵ Lactant. lib. 1. divin. Institut. ⁶ Vegetius de re militari. ⁷ Plin. l. 15. Polyb. l. 2. Serv. 1. Æn.

of *Sicily*; upon which *Æneas* built a splendid and famous Temple to her honour, because she was his Mother. ¹ *Horace* makes mention of her under this Name.

She is properly call'd ² *Ridens*, and *Homer* calls her ³ a *Lover of Laughing*; for she is said ⁴ to be born *laughing*, and from thence was made the *Goddeſs of Mirth*.

Hortensis; because she looks after the Production of Seed and Plants in Gardens. And *Festus* tells us, that the word *Venus* is by *Navius* put for *Herbs*, as *Ceres* is for *Bread*, and *Neptunus* for *Fish*.

⁵ *Idalia* and *Acidalia*, from the Mountain *Idalus*, in the Island *Cyprus*, and the Fountain *Acidalius* in *Bæotia*.

Marina, because she was born of the Sea (as we ſaid) and begotten of the Froth of the Waters; which ⁶ *Auſonius* hath elegantly mention'd in his Poem.

From thence ſhe is call'd ⁷ *Aphroditis* and *Anadyomene*, that is, *emerging* out of the Waters, as *Apelles* painted her; and *Pontia*, from *Pontus*. Hence came the Cuſtom, that thoſe who had eſcap'd any Danger by Water uſed to ſacrifice to *Venus*. Hence alſo the Mariners obſerv'd thoſe Solemnities call'd *Aphrodiſia*, which *Plutarch* deſcribes in a Treatiſe againſt *Epicurus*.

Melanis, or *Melænis*, ⁸ that is dark and conceal'd, of which nature are all Nocturnal Amours, both law-

¹ *Sive tu mavis, Erycina ridens,*

Quàm Focus circumvolat & Cupido.

If you, blind Goddeſs, will our ſide defend,

Whom mirth and brisk deſire do ſtill attend. *Hor. l. 1. Od. 2.*

² *Suidas* Phurnut. ³ *φιλομειδής* amans riſus *Hom. Iliad. 20.*

⁴ *Hefiod.* ⁵ *Virg. l. 1. Æn. & Serv.* *Horatius* ſæpe.

⁶ *Orta ſalo, ſuſcepta ſolo, patre edita Cælo.*

Heaven gave her Life, the Sea a Cradle gave,

And Earth's wide Regions her with Joy receive.

⁷ *Plin. 35. c. 10.* *Alex. ab Alex. 2.* *Clitipho & Leucippe.*

⁸ *Nigra & tenebroſa, α μέλας niger, quod omne amoris opus amat tenebras, Pauſ. in Arcad.*

ful and unlawful. For ¹ *Works of Love do all of them seek the Dark.* Whence the Egyptians worshipp'd a *Venus*, ² call'd *Scoteia*, a Goddess to be admired in the Night, that is in Marriage.

Meretrix, ³ because she taught the Women in *Cyprus*, to prostitute themselves for Money.

⁴ *Migonitis*, signifies her Power in the Management of Love. And *Paris* after he had mix'd Embraces with *Helena*, dedicated the first Temple to ⁵ *Venus Migonitis*; and ⁶ *Virgil* uses a like Expression speaking of the Affairs of Love.

She is call'd *Murcia* in *Livy* and *Pliny*, *quasi Myrtea*; because the Myrtle was sacred to *Venus*; and her Temple, upon the *Aventine* Fountain at *Rome*, was anciently call'd *Murcus*.

Paphia, from the City *Paphos* in the Island *Cyprus*, where they sacrificed Flowers and Frankincense to her. And this is mention'd by ⁷ *Virgil*. This Image had not

¹ Pind. Od. 9. Pyrh. ² Σκοτία καὶ νυκτιδαυμένη Dea admiranda à noctu & tenebris. Eurip. in Hippol. ³ Laet. & Serv. ⁴ à μίγνυμι misceo. Pausan. in Lacon. ⁵ Veneri, Migonitidi.

⁶ ——— quem Rhea sacerdos

Furtivo partu, sub luminis edidit auras,

Mixta Deo Mulier.

Æneid. 7:

——— Him Priestess *Rhea* bore

Into the lightsome World; so stol'n by Joy,

Mixt with a Deity, she brought a Boy.

⁷ *Ipsa Paphum sublimis adit, sedesque revisit*

Lata suas, ubi templum illi, centumquo Sabæ

Thure calent aræ, fertisque recentibus halant.

This part perform'd, the Goddess flies sublime,

To visit *Paphos* and her native Clime.

Where Garlands ever green and ever fair,

With Vows are offer'd and with solemn Pray'r:

An hundred Altars in her Temple smoke,

A thousand bleeding Hearts her Pow'r invoke. (*Æn. 1:*

a human Shape, but as ¹ *Tacitus* says, *It was from the Top to the Bottom of an orbicular Figure, a little broad beneath, the Circumference was small and sharpening toward the Top like a Sugar-loaf. The Reason unknown.* ² *Lucan* observes, that it was usual to worship other Gods in confused shapeless Figures.

For certain the Goddess *Pessinuntia*. (of whom we shall say more, when we speak of *Cybele*,) was nothing but a shapeless Stone, which fell down from Heaven, as we find by *Herodian*. So ³ *Tertullian* says, *Even Pallas the Athenian Goddess, and Ceres the Goddess of Corn, both of them without any certain Effigies to them, but meer rugged Stakes, and shapeless Pieces of Wood, are things that are bought and sold.* And *Arnobius* adds, ⁴ *The Arabians worshipped a Stone, without Form or Shape of a Deity.*

Her Name ⁵ *Verticordia* signifies the Power of Love, to change Hearts and ease the Minds of Men from all Cares that perplex them. ⁶ *Ovid* mentions this Power of hers. And for the same Reason *Venus* is called in the Greek ⁷ *Epistrophia*.

¹ *Erat continuus orbis, latiore initio, tenuem in ambitum, metæ modo exurgens; & ratio in obscuro. Lib. 3.*

² ——— *simulacraque mæsta Deorum*

Arte carent, cassique extant informia truncis.

All artless, plain, mishapen Trunks they are,

Their Moss and Mouldiness procures a Fear.

³ *Et pallas Attica & Ceres Farrea sine effigie rudi palo, & informi ligno prostant. Tertul. in Apol.* ⁴ *Arabes informem coluerunt lapidem. Arnob. contra gentes lib. 6.* ⁵ *quasi corda vertens.*

⁶ *Templa jubet fieri Veneri, quibus ordine factis,*

Inde Venus verso nomina corde tenet. Fast. 4.

Temples are rais'd to *Venus*, whence the Name,
From changing minds, of *Verticordia* came.

⁷ *Ἐπιστροφία quod vertat homines. Pausan. Attic.*

S E C T. IV. *Actions of V E N U S.*

What Deeds can you expect from an impudent and powerful Strumpet, but those which are full of Lewdness, and Mischief, and Plagues? It were endless, only to repeat the Names of all those whom she has arm'd to the Ruin of one another; whom she has turn'd into Beasts, by inciting them to commit such monstrous Wickedness as Modesty will not let me mention.

For who without blushing can hear the Story of *Nyctimene*? who inspired by impure Lust, and raging with cursed Flames, † is said to have committed Incest with her own Father, for which abominable Wickedness she was changed into an Owl, an ugly dismal Bird of the Night, who ‡ conscious of her Guilt, never appears in the Day-time, but seeks to conceal her Shame, and cover it by Darknèss, being driven from the Society of all Birds.

Who does not abhor the same Fact of *Myrrha*, which was contrived and committed by the Encouragement and the Assistance of *Venus*? She committed Incest with her own Father by the Assistance of *Cynaras*, her old Nurse; (may such Practices of old Women receive their just Reward) but her Sin proved her Ruin, || for she was

† — *Patrium tomērāsse cubile.*

Ou. 2. Met.

— To have defil'd her Father's Bed.

‡ — *Conscia culpa*

*Conspēctum, lucemque fugit; tenebrisque pudorem
Celat, & a cunctis expellitur aere toto.*

Still conscious of her Shame avoids the Light,
And strives to shroud her guilty Head in Night,
Expell'd the winged Quire.

|| *Qua quanquam amisit veteres cum corpore sensus,
Flet tamen & tepida manant ex arbore gutta.*

Tho' Sense with Shape she lost, still weeping she
Sheds bitter Tears which trickle from her Tree.

Ou. Met. 10.

turn'd

turn'd into a Tree, which always as it were bewails its Impurity; and sends forth Drops like Tears.

Why should I mention the *Propetides*, the chief of Strumpets, who denied that *Venus* was a Goddess? They were the first Prostitutes, and † were afterwards turn'd into Stones.

Why should I set before you *Pygmalion* a Statuary? who considering the great Inconveniences of Marriage, resolv'd to live single. But when he had made a most elegant and artificial Image of *Venus*, he fell in love with his own Workmanship; so that he begg'd of *Venus* to turn it into a Woman, and enliven the Ivory; his Wishes were granted, and he begot of this Image *Paphos*, from whom the * Island *Paphos* had its Name.

And here it will not be absurd, briefly to relate the Stories of *Pyramus* and *Thisbe*, *Atalanta* and *Hippomenes*, *Paris* and *Helena*, three Couple of most unfortunate Lovers.

Pyramus and *Thisbe* were both Inhabitants of the City of *Babylon*; equal in Beauty, Age, Conditions, and Fortune. They began to love from their Cradles. Their Houses were contiguous, so that their Love arose from their Neighbourhood, grew greater by their mutual Play, and was perfected by their singular Beauty. This Love increas'd with their Years, and when they were marriageable, they begg'd their Parents Consent; which was refused, because of some former Quarrels be-

— † pro quo sua Numinis irâ
Corpora, cum formâ, primæ vulgasse feruntur;
Utque pudor cessit, Sanguisque induruit oris,
In rigidum parvo silicem discrimine versa.

The first that ever gave themselves, for Hire,
To Prostitution, urg'd by *Venus* Ire;
The Looks emboldned, Modesty now gone,
Convert at length to little differing Stone.

Id. Ibid.

— * de quo tenet insula nomen.

Id. Ibid.

From whom the Island does its Name receive.

tween

tween the two Families. And, that the Children might not attempt any Thing against their Parents Will, they were not permitted to see each other, or to speak together. What could *Pyramus* do? Or how could *Thisbe* bear this? There was a Partition-Wall between both Houses, in which Wall there was a small Crack, never discover'd by any of the Servants. This Crevice † the Lovers found, and met here. Their Words and their Sighs went through, but ~~they~~ could not pass; which when they parted, they * printed on each side of the Wall. But what a fatal Rapture in their Hearts did this small Breach in the Wall produce? for their Love was too great to be confined to such narrow Bounds: The next Night therefore they resolv'd to enjoy that Liberty Abroad, which they could not receive at Home, by escaping into a neighbouring Wood, where they agreed to meet under the Shade of a large Mulberry-Tree, which stood close to a Fountain. When Night came on, *Thisbe* deceives her Keepers, and escapes first, and flies into the Wood; for Love gave her Wings. When she came to the appointed Place, ‡ a Lioness came fresh

† *Quid non sentit amor?*

— *Illam primi vidistis, amantes,
Et vocis fecistis iter; tutaque per illud
Murmure blanditia minimo transire solebant.*

This for so many Ages undescry'd,
(What cannot Love find out?) the Lovers spy'd,
By which their whisp'ring Voices softly trade,
And Passion's am'rous Embassies convey'd. *Or. Met. 4.*

— * *partique dedere*

Oscula quisque sua non pervenientia contra.

— Their Kisses greet

The senseless Stones with Lips that cannot meet,

‡ — *venit ecce recenti*

*Cade Leana boum spumantes oblita rictus
Depositura sitim vicini fontis in unda.*

When lo a Lioness, with Blood besmear'd
Approaching to the well-known Spring appear'd.

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from the Slaughter of some Cattle, to drink at the Fountain, *Thisbe* was so frighted that she ran into a Cave, and in her flight her Veil fell from her Head; the Lionsess, returning from the Fountain, found the Veil, and tore it with her Jaws smear'd with the Cattle's Blood. Afterwards comes *Pyramus* and sees the Prints of a wild Beast's Foot in the Gravel, and by-and-by finds the Veil of *Thisbe* bloody and torn. He immediately imagining that she was kill'd and devour'd by the Beast; presently grew distracted, and hast'ned to the appointed Tree, and when he could not find *Thisbe*, he threw himself upon his Sword, and died. *Thisbe* in the mean time recover'd from her Fright, and came to the Mulberry-Tree; where she sees, when she came near, † a Man expiring; she was amazed at first, and stop't, and went back frighted. But when she knew ‡ who it was, she ran into the Embraces of her dying Lover, mingled her Tears with his Blood, and folding her Arms about him, being almost distracted with Grief, she lamented the Misfortune that robbed her of her Lover, * calling upon him to answer if he could, when his

† ——— *tremebunda videt pulsare cruentum*
Membra solum

———— in great surprize
 Blood-reeking Earth and trembling Limbs she spies.

‡ *Sed postquam remprata suos cognovit amores.*

But when a nearer View confirm'd her Fear,
 'That 'twas her *Pyramus* lay weltring there.

* *Pyrame, responde, tua te charissima Thisbe*

Nominat; exaudi, vultusque attolle jacentes

Ad nomen Thisbes, oculos in morte gravatos.

Pyramus erexit, visâque recondidit illâ.

She kiss'd his Lips; and when she found them cold.

No longer could from wild Complaints withhold.

What strange Mischance, What envious Destiny

Divorces my dear *Pyramus* from me?

Thy, *Thisbe* calls — O *Pyramus* reply!

Can *Pyramus* be deaf to *Thisbe's* cry?

Thisbe

Thisbe called him; but he was speechless, and, only looking up to her, expir'd. And now *Thisbe* was almost dead with Grief. She tore her Cheeks, and beat her Breasts, and rent her Hair, and shed a Deluge of Tears upon his cold Face; nor seem'd to mourn, till she perceiv'd her Veil, bloody and torn in *Pyramus's* Hand. She then understood the Occasion of his Death; and with all her Strength, she draws the Sword out of the Body of her Lover, and strikes it deep into her own; and falling accidentally on him, gave him a cold Kiss, and breathed her last Breath into his Bosom. The Tree was warm'd with the Blood of the slain, so that it became sensible of their Misfortune, and mourn'd. Its Berries, which were before white, became first Red with Grief, and blush'd for the Death of *Pyramus*; when *Thisbe* also died, the Berries then became black and dark, as if they had put on Mourning.

In the next Place hear the Story of *Atalanta* and *Hippomenes*. She was the Daughter of King *Schæneus*, or *Cæneus*. It was doubtful whether her Beauty or Swift-ness in running were greater. When she consulted the Oracle, whether she should Marry or no, she receiv'd this Answer, that Marriage would be fatal to her. Hereupon the Virgin hid her self in the Woods, and liv'd in Places remote from the Conversation of Men. But the more she avoided them, the more eagerly they Courted her. Her Disdain inflam'd their Desires, and her Pride rais'd their Adoration. At last, when she saw she could not otherwise deliver her self from the Importunity of her Lovers, she made this Agreement with them: 'You court me in vain, says she; he who overcomes me in running shall be my Husband; but they who are beaten by me, shall suffer Death;

When *Thisbe's* Name the dying Lover heard,
His half-clos'd Eyes for one last look he rear'd.
Which, having snatch'd the Blessing of that Sight,
Resign'd themselves to everlasting Night.

' I'll be the Victor's Prize, but the Vanquished's Punishment. If these Terms please, come, go with me into the Field. They † agreed to these Conditions, they strove to outrun her, but were all beaten, and put to Death, according to the Agreement, suffering the Loss of their Lives for the Fault of their Feet. Yet the Example of these Gentlemen did not deter *Hippomenes* from undertaking the Race. He entertain'd Hopes of winning the Victory, because *Venus* had given him three golden Apples, gather'd in the Gardens of the *Hesperides*; and also told him how to use them. *Hippomenes* briskly set out and began the Race; and when he saw that *Atalanta* overtook him, he threw down a golden Apple: The Beauty of it entic'd her, so that she * went out of her Way, follow'd the Apple, and took it up.

Afterwards he threw down another, and she stoop'd again to reach it, and again a third; so that while *Atalanta* was busy'd in gathering them up, *Hippomenes* reach'd the Goal, and took the Lady as the Prize of his Victory.

But how inconstant is *Venus*? And how base Ingratitude? *Hippomenes*, being drunk with Love, gave not due thanks to *Venus*, but was forgetful of her Kindness. The Goddesses resent'd it, and inflamed them with such strong impatient Desires, that in their Journey they dared to satisfy their Passions in a Temple; for which Sacrilege they were immediately punish'd, for they were turn'd into Lions.

Lastly, let *Paris* and *Helena* come upon the Stage. *Paris* was the Son of *Priamus* King of *Troy*, by *Hecuba*. His Mother, when she was big-belly'd, dreamt that

† *Venit ad hanc legem temeraria turba procorum.*

All her mad Woers take the Terms propos'd.

* *Declinat cursum aurumque volubile tollit.*

She, greedy of the shining Fruit, steps back
To catch the rolling Gold.

she brought forth a *burning Torch*: And asking the Oracle the Interpretation of it they answer'd that it did portend the burning of *Troy*, and that the Fire should be kindled by that Boy that she had in her Belly. Therefore, as soon as the Child was born, by the Command of *Priamus*, he was expos'd upon the Mountain *Ida*; where the Shepherds brought him privately up, and educated him, and call'd him *Paris*. When he became a Man, many excellent Endowments and good Qualities shinn'd in him; and particularly he gave such great Tokens of singular Prudence and Equity in deciding Controversies, that when a great Difference arose among the Goddesses, they referr'd it to his Judgment to be determin'd. The Goddess † *Discordia* was the Occasion of this Contention: For because all the Gods and Goddesses, except her self, were invited to the Marriage of *Peleus*, she was angry, and resolv'd to revenge the Disgrace; wherefore when they all met and sat down at the Table, she came in privately, and threw down upon the Table an *Apple of Gold*, on which was this Inscription, * *Let the fairest take it*. Hereupon arose a Quarrel among the Goddesses; for every one thought her self the handsomest. But at last, all the others yield to the three superiour Goddesses, *Juno*, *Pallas*, and *Venus*; who disputed so eagerly, that *Jupiter* himself was not able to bring them to agreement. He resolv'd therefore to leave the final Determination of it to the Judgment of *Paris*; so that she should have the Apple, to whom *Paris* should appoint it. The Goddesses consent, and call for *Paris*, who was then feeding Sheep upon a Mountain. They tell him their Business; they every one court his Favour with great Promises. *Juno* promis'd to reward him with *Power*; *Pallas* with *Wisdom*; and *Venus* promis'd him the *most beautiful Woman in the*

† Dion Chrysost. Oratio. 20. Philostrat. in Icon. * *Pulchrior accipiat, vel Detur Pulchriori,*

World. In short, he observ'd them all very curiously ; but Nature guided him to pronounce *Venus* the *Fairest*, and to assign to her the *Apple of Gold*. Nor did *Venus* break her promise to *Paris*, for in a little Time *Paris* was own'd to be King *Priam's* Son and sail'd into *Greece* with a great Fleet, under the colour of an Embassy, to fetch away *Helena*, the most beautiful Virgin in the World ; who was betroth'd to *Menelaus*, King of *Sparta*, and liv'd in his House. When he came, *Menelaus* was absent from Home ; and in his Absence *Paris* carry'd *Helena* to *Troy* : *Menelaus* demanded her, but *Paris* refused to send her back ; whereupon that fatal War between the *Grecians* and *Trojans* broke out, in which, *Troy*, the Metropolis of all *Asia*, was taken and miserably burnt, in the Year of the World 2871. There were kill'd Eight hundred eighty six thousand of the *Grecians* ; among whom *Achilles* their General lost his Life, by the Treachery of *Paris* himself. There were slain six hundred seventy six thousand of the *Trojans*, from the beginning of the War, to the betraying the City ; (for it was thought that *Aeneas* and *Antenor* betray'd it) among whom *Paris* himself was kill'd by *Pyrhus* or *Philoctetes* ; and his Brother *Hector*, † the Pillar of his Country, was kill'd by *Achilles*. And when the City was taken and burnt, King *Priamus*, the Father of *Paris* and *Hector*, at once lost all his Children, *Hecuba* his Queen, his Kingdom, and his Life. *Helena*, after *Paris* was kill'd, marry'd his Brother *Deiphobus*. Yet she at last betray'd the Castle to the *Grecians*, and admitted *Menelaus* into her Chamber to kill *Deiphobus* ; whereby, 'tis said she was reconcil'd to the Favour of *Menelaus* again. But these Things belong rather to History than to Fable, to which let us return.

† Patriæ columen.

SECT. IV. VENUS's Companions. HY-
MENÆUS, the CUPIDS, the GRACES,
ADONIS.

THE first of *Venus's* Companions was the God *Hymenæus*. He presided over Marriage, and was the Protector of Virgins. He was the Son of *Bacchus* and *Venus Urania*, born in *Attica*, where he used to rescue Virgins carried away by Thieves, and restore them to their Parents. He was of a very fair Complexion; crown'd with the *Amaracus* or Sweet-Marjoram, and sometimes with Roses; in one Hand he carried a Torch, in the other a Veil of a flame Colour, to represent the Blushes of a Virgin. Maids newly married offer'd Sacrifices to him, as they did also to the Goddess *Concordia*.

Cupid was the next of *Venus's* Companions. He is call'd the God of Love, and † many different Parents are ascrib'd to him, because there were many *Cupids*, *Plato* * says he was born of *Penia*, the Goddess of Poverty, and *Porus*, the Son of Counsel and Plenty. ‡ *Hesiod* relates that he was born of *Chaos* and *Terra*. *Sappho* derives him from *Venus* and *Cælum*. *Alcæus* says he was the Son of *Lite* and *Zephyrus*: *Simonides* attributes him to *Mars* and *Venus*; and *Alcmaeon* to *Zephyrus* and *Flora*. But whatsoever Parents *Cupid* had, this is plain, he always accompanies *Venus*, either as a Son or as a Servant.

The Poets speak of two *Cupids*. || One of which is an ingenious Youth, the Son of *Venus* and *Jupiter*, a celestial Deity; the other an obscene Debauchee, the

† Philostrat in Icon. * Plato in Sympof.

‡ Vide. Nat. Com. & Lil. Gyrard. || Cic. de Nat. Deor.
Plato in Phædo,

Son of *Nox* and *Erebus* (*Hell* and the *Night*) a vulgar God, whose Companions are Drunkenness, Sorrow, Enmity, Contention, and such kind of Plagues; one of these *Cupids* is call'd *Eros*, and the other *Anteros*. Both of them are Boys, and naked, and wing'd, and blind, and arm'd with a Bow and Arrows, and a Torch. They have two Darts of different Natures; a golden Dart which procures Love, and a leaden Dart which causes Hatred. *Anteros* is also the God who avenges slighted Love.

Altho' this be the youngest of all the Gods in Heaven, yet his Power is so great; that he is esteem'd the strongest of them; for he subdues them all. Without his Assistance, his Mother *Venus* is weak and can do nothing, as she her self confesses in *Virgil*.

P. But wherefore is *Cupid* naked?

M. He is naked, because the Lover has nothing of his own, but deprives himself of all that he has, for his Mistress's sake; he can neither cover nor conceal any Thing from her; of which *Sampson* is a Witness: For he discover'd to his beloved Mistress even the Secret on which his Safety did depend; and here his Understanding was blinded before his Eyes. Another says that *Cupid* is naked, because Lovers delight to be so.

Cupid is a Boy, because he is void of Judgment: His Chariot is drawn by Lions, for the Rage and Fierceness of no Creature is greater than the Extravagance and Madness of violent Love. And he is blind,

¹ Plat. apud Stobæum. ² Scholiast. in Theocr. 10. Idyll. ³ Pausan. in Bæot. Plut. in sympo.

⁴ *Nate mea vires, mea magna potentia.*

Thou art my Strength, O Son, and Power alone.

Virg. 4. Æneid.

⁵ *Quare nuda Venus, nudi pinguntur amores?*

Nuda quibus placeat, nudos dimittat oportet.

Why's *Venus* naked, and the Loves are so?

Those that like Nakedness should naked go.

— because

because a Lover does not see the Faults of his beloved Object, nor consider in his Mind the Mischief proceeding from that Passion. He is wing'd, because nothing flies swifter than Love, for he that loves to Day, will hate to Morrow; and the Space of one Day does oftentimes see Love and Aversion in their turns reigning in the same Person; nay, *Amnon*, King *David's* Son, both loved and hated the same Woman in a shorter Space of Time; for with the greatest Degree of Hatred he turn'd her out of his Chamber, whom he just before enticed into it, with the highest Marks of Love. Lastly, the *Boy is arm'd with Arrows*, because he strikes afar off.

The *Graces* call'd † *Charites*, were three Sisters, the Daughters of *Jupiter* and *Eurynome*, *Eunomia*, as *Orpheus* says; or, as others rather say, the Daughters of *Bacchus* and *Venus*. The first was call'd * *Aglaia* from her Cheerfulness, her Beauty, or her Worth. Because Kindness ought to be perform'd freely and generously. The second, ‖ *Thalia* from her perpetual Verdure; because Kindness ought never to die, but to remain fresh always in the Receiver's Memory. The third, ‡ *Euphrosyne*, from her Cheerfulness; because we ought to be free and cheerful, as well in doing as in receiving a Kindness.

These Sisters were painted naked, (or in transparent and loose Garments) young and merry, and all Virgins, with Hands joyn'd. One was turn'd from the Beholder, as if she was going from him; the other two turn'd their Faces, as if they were coming to him; whereby we understand, that when one Kindness is done, Thanks are twice due; once when receiv'd, and again when it is repaid. The *Graces* are naked, because Kindnesses

† *χάριτες* dictæ ἀπὸ τῆς χαρᾶς, à Gaudio.

* *Ἀγλαία* id est splendor, honestas, vel dignitas. ‖ *Θαλία* (nam *Θαλία* est Musæ nomen) id est, viriditas & concinnitas à *θάλλω* vireo. ‡ *Εὐφροσύνη* id est, Lætitia & Urbanitas. Vide *Hesiod. in Theogon.*

ought to be done in Sincerity and Candor, and without Disguise.

They are young, because the Memory of Kindnesses receiv'd ought never to grow old. They are Virgins, because Kindnesses ought to be pure, without Expectation of Requital ; or because we ought neither to give or receive a base or immodest Kindness. Their Hands are joyn'd, because † *one good turn requires another* ; there ought to be a perpetual Intercourse of Kindness and Assistance among Friends.

Adonis was the Son of *Cynaras* King of *Cyprus*, and *Myrrha*. He was very handsome, wherefore *Venus* took great Delight in him, and lov'd his Company. When he hunted, a Boar goar'd his Groin with his Tusk, and kill'd him. *Venus* bewail'd his Death with much Sorrow and Concern, and chang'd his Blood which was shed on the Ground into the Flower *Anemone*, which ever since has retain'd the Colour of Blood. And while she ran to assist him, being led by his dying Voice, she prick'd her Foot with a Thorn, and the Blood which came from thence fell on the Rose, which was before white, but hereby made red.

Some add another pleasant Conceit. They say, that *Venus* and *Proserpina* contended before *Jupiter* which should have *Adonis*. *Jupiter* refer'd them to *Calliope*, whom he appointed to be Judge of their Quarrel. *Calliope* gave this Sentence ; that *Adonis* should serve *Venus* every Year six Months, and wait upon *Proserpina* the other six. The meaning of which Fable is this: *Venus* is the Earth, and her *Adonis* is the Sun. She reigns with him six Months, attired with beauteous Flowers, and enrich'd with Fruit and Corn ; the other six Months the Sun leaves us, and goes, as it were, to live with *Proserpina*.

Lastly, from *Adonis* comes the Proverb, * *Adonis's Gardens*, by which are signify'd all those things that are fine and gay, but useless and trifling.

† *χάρις χάριν τίνει*. Gracia gratiam parit in Adag. * *Adonis Horti*, in Adag.

S E C T. V. *The Explanation of the Fable.*
V E N U S. *Amorousness.*

THE *Graces*, *Cupid*, and *Adonis*, are *Venus's* Companions, whereby is described the ungovernable Appetite and Inclination which is in Men towards obscene Pleasures.

1. She is call'd the *Goddess of Beauty and Comeliness*: For *Beauty* is the greatest Fomentor of impure Desires. She sitting on a frail corporeal Throne, subdues the Soul. She by her Flattery and Enticement steals into the Affections, and drives Virtue from thence, and basely enslaves the whole Man. The *Cythereans* worshipp'd *Venus* arm'd. Beauty needs no Weapons: She who possesses that, is sufficiently arm'd. *Anacreon* ingeniously tell us, that Nature gave Women Beauty, that they might use it instead of Spears and Shields, and conquer with greater Speed and Force than either Iron or Fire can. *Helena*, *Phryne*, and innumerable others are Witneses of this Truth. One Lady, when she was bound to the Stake to be stoned, with the Lightning of her Eyes disarm'd her Executioners: Another, when her Crime was proved, and tho' she had often offended before, when she tore her Garments and open'd her Breast, stopp'd the Judge's Mouth; and, when her Beauty pleaded her Cause, every body acquitted her.

2. Beauteous *Venus* rides in a Chariot, as it were, to triumph over her subdu'd Enemies, whom Love rather than Force has conquer'd. She has her Ambushes, but they are compos'd of Pleasure and Enjoyment; she skirmishes with Delights, and not with Fire and Bullets! The Wounds she gives are bloodless and gentle; she uses no other Flames than what she kindles with her Eyes, and draws the Arrows which she shoots from no other Quiver. And if she fights thus, 'tis no Wonder, if she makes the Enemy fly to her, rather than from her.

3. She

X 3. She wears a Crown, because she is always victorious. Beauty never wants Success; because she fights at leisure, conquers in time of Peace, and triumphs with her Eyes. Thunder is contain'd even in her Silence, and Lightning in her Look. She seizes the Breast, storms the Mind, and takes it captive with one Assault, nay, with one Look. Beauty speaks without a Voice, forces us without Violence, ties us down without Fetters, enchants us without Witchcraft; and in her to see is to overcome, and to be seen is to triumph. *Augustus* refus'd to see her in *Cleopatra*, lest himself should be taken, and the Conqueror of the World submit to a Woman. When therefore she pleaded and made her Defence, he open'd his Eyes, but shut his Ears.

4. She carries a Looking-glass, that the Brittleness of the Glass may remind her of the Frailty of her Beauty. She is crown'd with Flowry Garlands, because nothing is more fading than Beauty, which like a Flower is blasted by the least Breath, and broken by the least Accident, and dies in the shortest Moment.

5. She is born from the Sea, because as many Storms and Tempests afflict the Lover, as disturb the Sea: Nothing but Bitterness is his Portion; so that we may say that † to love is to swallow a bitter Potion. This is certainly true, that the Bitterness of the Sea is sweet, if compar'd with the Bitterness of Love. But suppose Love has Sweetness, yet, like the Sea, from whence *Venus* sprang, it is full of tempestuous Desires, and stormy Disappointments. How many Vessels have been shipwreck'd there? How many Goods lost? What Destruction not only of Mens Estates, but of their Understandings also, have happen'd there? Instances of which, every Body who is not blind has observ'd.

6. Consider the Adulteries, Rapes and Incests of which *Venus* is accused, and you will find whitherward her Beauty tends. See the Precipices into which that *Ignis fatuus* in her Eyes betrays its Admirers. Tho'

† Amare esse amatori amarum.

her Face appears pure and cool as the Ice, it creates a Passion both impure, and hot as Fire. From that Stream of sparkling Fire which comes from her Eyes, Clouds of dark and hellish Impurity, and black Mists of Lust proceed. Thus, by a strange Contradiction, many are blinded by others Eyes, and find Tumults rais'd in their Breasts from the calm Serenity of others Looks, grow pale at the redness in their Cheeks, lose their own Beauty in admiring the Beauty of others, and grow immodest by loving Modesty.

P. How far, I prithee, will the Fervor and the flowing Tide of your Wit and Fancy carry you? The Beauty of this Goddess, I see, has rais'd your Admiration.

M. It has rather moved my Indignation: But however, you do well in stopping me. She hath detain'd us longer than I expected, tho' not without reason, because she is one of the greatest of all the Goddesses. The rest are less illustrious, and will by no means detain us so long.

C H A P. XIII.

S E C T. I. L A T O N A.

Latona, whom you see standing next to *Venus*, * was the Daughter of *Phæbe* and *Cæus* the Titan. So great was her Beauty, that *Jupiter* fell in love with her and deflower'd her: When *Juno* perceiv'd that she was big with Child by him, she cast her out of Heaven to the Earth, and oblig'd *Terra*, by an Oath, not to give her any where an Habitation to bring forth in: And besides, † she set the Serpent *Python* upon her, to persecute her all over the World. *Juno* however was dis-

* Apollodor. l. 1. Ovid, 6 Metam. † Orph. in Hym.

appointed in every thing ; for the Island *Delos* receiv'd *Latona*, where, under a Palm or an Olive-tree, she brought forth *Diana* ; who, as soon as she was born, perform'd the Office of a Midwife to her Mother, and took care of her Brother *Apollo* as soon as he was born.

P. But if *Terra* swore, that she would allow no Place to *Latona*, how could she bring forth in *Delos* ?

M. Very well ; ¹ for they say, That that Island heretofore floated in the Sea, and then was hid under the Waters when *Terra* took her Oath, but emerg'd afterwards by the Order of *Neptune*, and became fix'd and immoveable for *Latona's* Use ; from which time it was call'd ² *Delos*, because it was now visible, like other Places.

P. But why did the Island *Delos* emerge for *Latona's* Use ?

M. That is not strange : For this Island was Sister to *Latona*. Some say, that her Name was formerly *Asteria*, whom *Jupiter* lov'd and courted, but she was converted into an Island : But others report, that she was ³ converted into a *Quail*, and flew into this Island, which was therefore, among other Names, call'd ⁴ *Ortygia*. *Niobe's* Pride, and the Barbarity of the Countrymen of *Lycia*, encrease the Fame of this Goddess.

Niobe was the Daughter of *Tantalus*, and the Wife of *Amphion* King of *Thebes*. ⁵ She was so enrich'd with all the Gifts of Nature and Fortune, and her Happiness was so great that she could not bear it ; wherefore puffed up with Pride, and full of Self-conceit, she began to despise *Latona*, and to esteem her self greater than her, saying, *Is any Happiness to be compar'd to mine,*

¹ Lucian in Dial. Iridis & Neptuni. ² Δῆλος, id est, conspicua & manifesta. ³ Ovid. 15. Met. ⁴ ἀπὸ τῆς ὀρτυγίδος à coturnice. ⁵ Ovid. 6 Metam.

* who am out of the reach of Fortune? She may rob me of much Wealth, but she cannot injure me, since she must leape me still very rich. Does any one's Wealth exceed mine? Is any one's Beauty like mine? Have I not seven most beautiful Daughters, and as many ingenious and handsome Sons? And have I not therefore reason to be proud? In this manner did she boast of her Happiness, and despise others in comparison of her self, but her mad Pride depriv'd her of all the Happiness in a short time which she had possess'd, and reduced her from the height of good Fortune to the lowest degree of Misery; for when *Latona* saw her self despis'd, and her Sacrifices disturbed by *Niobe*, she appointed *Apollo* and *Diana* to punish the Injury that was offer'd to their Mother. Immediately they two go, with their Quivers well fill'd with Arrows, to *Niobe's* House; where first they kill the Sons, then the Daughters, and next the Father, in the sight of *Niobe*, who by that means † was stupified with Grief; till at length she was turn'd

* *Major sum quam cui possit fortuna nocere,
Multaque ut eripiat multo mihi plura relinquet.
In quancumq; domus adverti lumina partem,
Immensæ spectantur opes. Accedit eodem
Digna Dea facies. Huc natas adjice septem,
Et totidem juvenes: & mox generosque nurusque:
Querite nunc habeat quam nostra superbia causam?*
My 'state's too great for Fortune to bereave;
Tho' much she lavish, she much more must leave.
Throughout my Court behold in every place
Infinite Riches! Add to this a Face
Worthy a Goddess: Then, to crown my Joys,
Seven beautiful Daughters, and as many Boys;-
All these by Marriage to be multiply'd,
Behold, have we not reason for our Pride?

† ——— *Orba refedit*

*Exanimis inter, natos natusque, virumque,
Dirigitque malis.* Idem ibid.
She by her Husband, Sons, and Daughters sits
A childless Widow, waxing stiff with Woes.

into Marble, which, because of this Misfortune, sheds many Tears to this Day.

X The Rusticks of the Country *Lycia*, in *Asia*, did also experience the Anger of *Latona* with their Ruin; for when she wander'd in the Fields very big with Twins, the heat of the Weather, and the toil of her Journey brought such a Drought upon her, that she almost fainted for Thirst: At last discovering a Spring in the bottom of the Valley, she ran to it with great Joy, and fell on her * Knees to drink the cool Waters; but the neighbouring Clowns hinder'd her, and bid her depart. She earnestly beg'd Leave, and they as furly deny'd it: She did not desire, † she said, to muddy the Streams by washing her self in them, but only to quench her thirst,

* ——— *gelidos potura liquores.*

To quench her Thirst with the refreshing Stream.

† *Quid prohibetis aquas? usus communis aquarum est; Quas tamen ut detis, supplex peto. Non ego nostros Abluere hic artus, lassataq; membra parabam, Sed relevare sitim. Caret os humore loquentis, Et fauces arent, vixque est via vocis in illis. Haustus aqua mihi Nectar erit, vitamq; fatebor Accepisse* ———

Quem non blanda Dea potuissent verba movere? Hi tamen orantem perstant prohibere; minasque, Ni procul abscedat, conviciaque insuper addunt. Nec satis est; ipsos etiam pedibusq; manuque Turbavere lacus, imoque e gurgite mollem Huc illuc limum, saltu movere maligno.

——— Why hinder you, said she,

'The Use of Water, that to all is free?

'The Sun, Air, Water, Nature did not frame Peculiar; a publick Gift I claim:

Yet humbly I entreat it, not to drench

My weary Limbs, but killing Thirst to quench:

My Tongue wants moisture, and my Jaws are dry;

Scarce is there way for Speech. For Drink I die.

Water to me were Nectar. If I live,

'Tis by your Favour, ———

now

now she was almost choak'd with Drought. They regarded not her Entreaties, but with many Threats endeavour'd to drive her away; and, lest she should drink, they leap'd into the Water and muddy'd the Stream. This great Inhumanity mov'd the Indignation of *Lato-na*, who not able to bear such barbarous Treatment, curs'd them, and said to 'em, * *May ye always live in this Water*. Immediately they were turn'd into Frogs, and leap'd into the muddy Waters, where they ever after liv'd.

With whom would not such gentle Words prevail?

But they, persisting to prohibit, rail:

The Place with Threats command her to forsake,

Then with their Hands and Feet disturb the Lake,

And leaping with malicious motions, move

The troubled Mudd; which rising, floats above.

* *Æternum stagno, dixit, vivatis in isto:*

Eveniunt optata Dea.

Ever, said she, may ye in this Water dwell.

And, as the Goddess wish'd, it happ'd.

C H A P. XIV.

S E C T. I. A U R O R A.

M. DO you not see a stately † Goddess drawn in a Chariot of Gold, by white Horses? Who do you think she is?

P. Is it not *Aurora*, the Daughter of *Terra* and *Titan*, the Sister of the Sun and the Moon, and the Mother of the Stars and the Winds? I fancy so, because her Countenance shines like Gold, and her Fingers are red like Roses, and || *Homer* describes *Aurora* after that manner.

† Virg. 6 *Æneid*. Theocr. in *Hyla*. *Apollon*. l. i.

|| Hymn. in *Vener*.

M. Your Observation is very right ; it is, as you say, *Aurora*, whom the ¹ *Greeks* call by another Name ; you have named her Parents right ; yet ² some say, that she was the Daughter of *Hyperion* and *Thia*, or else *Pallas*, from whom the Poets often call'd her *Pallantias*.

P. Does History relate nothing done by her ?

M. Yes, ³ she carried by force two beautiful young Men, *Cephalus* and *Tithonus*, into Heaven.

Cephalus married *Procris*, the Daughter of the King of *Athens*: When *Aurora* could by no Perswasion move him to violate his Marriage Vow, she carried him into Heaven, but even there she could not shake his Constancy ; therefore she sent him again to his Wife *Procris*, disguis'd in the Habit of a Merchant : who being desirous to try her Fidelity to her absent Husband, tempted her with much Courtship and many Presents to yield to his Desires ; and when she almost consented, he cast off his disguise, and chid his Wife for her Inconstancy. She was greatly alham'd, and hid her self in the Woods, but afterwards was reconcil'd to her Husband, and gave him an Arrow which never miss'd the Mark, which she had receiv'd from *Minos*. When *Cephalus* had this Arrow, he spent his whole Time in hunting and pursuing wild Beasts. ⁴ *Procris* suspecting that her Husband loved some Nymphs, went before and lay in a Bush, to discover the Truth ; but when she mov'd carelessly in the Bush, her Husband heard the rustling, and thinking that some wild Beast was there, drew his Bow and shot his Wife with his unerring Arrow.

Tithonus was the Son of *Laomedon*, and Brother of *Priamus* : ⁵ *Aurora*, for his singular Beauty, carried

¹ Graeceditur Ἥως & Ἑως unde Eous & Heous : Latinis nominatur *Aurora* quasi *Aurea*. Est enim, ut inquit Orpheus in Hymnis Ἀγγελία Θεῶν Τίτῶν, id est, Solis Nuncia: ² Hesiod. in Theogon. ³ Ovid. 7 Metam. Pausan. in Lacon. ⁴ Ovid. Metam. 7. ⁵ Horatius l. 2, Carm.

him up to Heaven, and married him, and instead of a Portion, obtain'd from the Fates Immortality for him : She had *Memnon* by him ; but she forgot to ask the Fates to grant him perpetual Youth, so that he became so old and decrepid, that like an Infant he was rock'd to sleep in a Cradle. Hereupon he grew weary of Life, and wishing for Death, ask'd *Aurora* to grant him power to die. She said, that it was not in her power to grant it ; but, that she would do what she could ; * and therefore turn'd her Husband into a Grasshopper, which, they say, moults when 'tis old, and grows young again.

P. And what became of *Memnon* ?

M. *Memnon*, their Son, went to *Troy*, to assist King *Priam*, where, in a Duel with *Achilles*, he was kill'd ; † and in the place where he fell a Fountain arose, which every Year on the same Day on which he died sends forth Blood instead of Water. But as his Body lay upon the Funeral Pile to be burnt, by his Mother *Aurora*'s Intercession it was chang'd into a Bird ; and many other Birds of the same Kind flew out of the Pile with him, which were call'd *Aves Memmoniaë*, from his Name : These divided themselves into two Troops, and furiously fighting with their Beaks and Claws, with their own Blood appeas'd the Ghost of *Memnon*, from whom they sprang.

There was a Statue of this *Memnon* made of black Marble, and set up in the Temple of *Serapis* at *Thebes* in *Egypt*, of which ‡ they relate an incredible Story : For 'tis said, that the Mouth of this Statue, when first touch'd by the Rays of the rising Sun, sent forth a sweet and harmonious Sound, as tho' it rejoic'd when its Mother *Aurora* came ; but at the setting of the Sun it sent forth a low melancholy Tone, as tho' it lamented its Mother's Departure.

* Ovid: *Metam.* 1. 9.

† Ovid. 13 *Metam.*

‡ *Lucian.* in *Philopseu.*

Tzetzes Chil. 6.

And thus I have told you, *Palæophilus*, all things which I thought useful, concerning the Celestial Gods and Goddesses.

P. How much am I indebted to you for this, my most kind Friend? But what now? Are you going away? Will you not keep your Word? Did you not promise to explain *all the Images* in the fabulous *Pautheon*?

M. Never trouble your self; what I undertake I will surely perform. But would you have us stay here all Day without our Dinner? Let us dine, and we will soon return again to our Business. Come, you shall dine with me at my House.

P. Excuse me, Sir, I will not give you that Trouble, I had rather dine in my own Inn.

M. What do you talk of Trouble? I know no Person whose Company is more obliging and grateful. Let us go, I say: You are not your own Master to-day. Obey then.

P. I do so; I wait upon you.





PART II.

CHAP. I.

SECT. I. *Of the Terrestrial Deities.*

SATURN, *His Image.*

NOW certainly, since we have dined so well, you will speak, and I shall mind better. Come on: Whereabouts will you have me look?

M. Look upon the Wall on the Right-hand, because 'twill be ill Luck to begin from the Left: Upon that Wall, which is the Second Part of the *Pantheon*, as well as of our Discourse, you see the *Terrestrial* Deities divided into two sorts; for some of them inhabit both the Cities and the Fields indifferently, and are call'd in general* *the Terrestrial Gods*; but the others live only in the Countries and the Woods, and are properly call'd † *the Gods of the Woods*. We will begin with the first.

* *Dij Terrestres urbes & campos promiscue incolunt.*

† *Dij autem sylvestres rure tantum & in sylvis degunt.*

Of the *Terrestrial Gods* (which are so call'd because their Habitation is in the *Earth*) the most celebrated are *Saturn*, *Janus*, *Vulcan*, *Foetus*, and *Momus*. The *Terrestrial Goddesses* are *Vesta*, *Cybele*, *Ceres*, the *Muses*, and *Themis*; they are equal in number to the *Celestial Gods* and *Goddesses*. We will begin with the eldest, *Saturn*, whose Image you see there.

P. Is that decrepid, wrinkled, old Man, *Saturn*,* with a long Beard, a hoary Head? His Shoulders are bow'd like an Arch, and his Jaws are hollow and thin; his Eyes are full of Corruption, and his Cheeks sunk, his Nose flat, his Forehead full of Furrows, his Chin turning up, his Lips black and blue, his little Ears flagging, and his Hands crooked; † his right Hand holds a rusty Scythe, and his left Hand a Child, which he is about to devour.

* Virg. 7 *Æneid*. † Martian. apud Liliū Gyrald.

S E C T. II. *His Family and Actions.*

M. IT is indeed *Saturn*, the Son of *Terra* (or *Vesta*) and *Cælum*, ¹ *Cælus*, or *Cælius*,² who was the Son of *Æther* and *Dies*, and the ancientest of all the Gods. This *Cælum* (according to the Story) married his own Daughter *Vesta*, and begat many Children of her, the most eminent of which was *Saturn*, whose Brothers were the *Cyclops*, *Oceanus*, *Titan*,³ the hundred-handed Giants, and divers others; his Sisters were *Ceres*, *Tethys*, and *Ops* or *Rhea*, (whom he afterwards married.) The Sisters persuaded their Mother *Vesta* to exclude *Titan* or *Titanus*, the eldest Son, and to appoint *Saturn* Heir of his Father's Kingdom. When *Titan* saw the fix'd Resolution of his Mother and Sisters, he would not

¹ Græce dicitur *εἰσὺς*. ² Nonn. lib. 21. Dionys. Lact. Placid. in *Thebaid*. l. 6. ³ Centimani.

strive against the Stream, but voluntarily quitted his Right, and transfer'd it upon *Saturn*, under Conditions, that he should not bring up any male Children, that so, after *Saturn's* Death, the Kingdom might return to the Children of *Titan*.

P. Did *Saturn* accept that Condition?

M. He not only accepted, but very sincerely kept it, whilst he could; but at last his Design was prevented: For when his Wife *Ops* perceiv'd that her Husband devour'd all her male Children, when she brought forth the Twins *Jupiter* and *Juno*, she sent only *Juno* to him, but sent *Jupiter* to be nursed in Mount *Ida*, by the Priestesses of *Cybele*, who were call'd *Curetes*, or *Corybantes*. It was their Custom to beat Drums and Cymbals while the Sacrifices were offer'd up, and the noise of them hinder'd *Saturn* from hearing the Cries of *Jupiter*. By the same Trick she also sav'd *Neptune* and *Pluto* from her devouring Husband.

P. Was this Artifice ever discover'd to *Saturn*?

M. Yes; and he demanded the Boy of *Ops*, but *Ops* wrapp'd up a Stone in Swaddling clothes, and deliver'd that to her Husband, to be devour'd instead of *Jupiter*, and *Saturn* swallow'd it down in a moment.

P. What did *Titan* do when he saw himself cheated and the Agreement broken?

M. To revenge the Injury done to him, he rais'd Forces, and brought them against *Saturn*, and making both him and *Rhea* Prisoners, he bound them, and shut them up together in † *Hell*, where they lay till *Jupiter* a few Years after overcame the *Titans*, and set his Father and Mother again at liberty.

P. I suppose that *Saturn* remember'd this Kindness, and favour'd *Jupiter* afterwards.

M. On the contrary, he strove to take away his Life, ‡ because he heard by an Oracle that he should be driven

† In Tartaro,

‡ Enn. in Eumero.

out of his Kingdom by a Son, as in reality he was afterward : For *Jupiter* depos'd him from the Throne, and expelled him the Kingdom, because he had conspir'd to take away his Life. ¹ Besides this, when he found *Saturn* almost drunk with Mead, he bound him and gelt him, as *Saturn* had gelt his Father *Cælum* before with his Sickle.

P. And whither did *Saturn* go after he had lost his Kingdom ?

M. Into *Italy*, ² which was heretofore call'd *Saturnia* from him. He liv'd there with King *Janus* ; and that Part of *Italy*, in which he lay hid, was afterwards call'd *Latium*, and the People *Latini* ; as ³ *Ovid* observes. King *Janus* made *Saturn* Partner of his Kingdom, upon which ⁴ *Saturn* reduc'd the wild People (who wander'd up and down before like Beasts) to civil Society, and joyn'd them to each other as it were in *Chains of Brass*, that is, by the *Brass Money* which he invented ; and therefore on one side of the *Money* was stamp'd a *Ship*, ⁵ because *Saturn* came thither in a *Ship* ; and on the other side was stamp'd a *Janus Bifrons*. But altho' the *Money* was *Brass*, ⁶ yet this was the Golden Age in which *Saturn* lived, when (as ⁷ the Poets, who magnifie the Happiness of that Age, would persuade us) the Earth, without the Labour of ploughing

¹ Statius 8. Thebaid. Claud. 1. de raptu Proserpinæ.

² Virg. Æn. 8. Cyprian. de Idolorum vanitate.

³ *Inde diu Genti mansit Saturnia nomen :*

Dicta fuit Latium terra, latente Deo. Fast. 1. 1.
The Name *Saturnia* thence this Land did bear,
And *Latium* too, because he shelter'd here.

⁴ Diodor. 1. 5. Biblioth.

⁵ *At Bona posteritas puppim signavit in ære ;*

Hospitis adventum testificata Dei. Ovid. Fast. 1. 3.

A Ship by th' following Age was stamp'd on Coin,
To shew they once a God did entertain.

⁶ Virg. 1 Georg. ⁷ Vide Tibull. Hesiod. Pherecrat. Trog.
ap. Justin. 1. 41. Martial. 1. 12. Epigr. 73.

and sowing brought forth its Fruits; and all things were common to all ; there were no Differences nor Contentions amongst any, for every thing happen'd according to every-body's Mind. * *Virgil* hath given an elegant Description of this happy Age, in the 8th Book of his *Æneids*. † *Ovid* likewise describes it ; and || *Virgil* again in another place.

* *Primus ab aethereo venit Saturnus Olympo,
Arma Jovis fugiens, & regnis exul adeptis,
Is genus indocile, ac dispersum montibus altis
Composuit, legesque dedit. Latiumque vocari
Maluit, his quoniam latuisset tutus in oris,
Aureaq; ut perhibent illo sub rege fuere
Sacula, sic placida populos in pace regebat.*
Then *Saturn* came, who fled the Powers of *Jove*,
Robb'd of his Réalms, and banish'd from above:
The Men dispers'd on Hills to Town he brought,
And Laws ordain'd, and civil Customs taught,
And *Latium* call'd the Land, where safe he lay
From his unduteous Son, and his usurping Sway :
With his wild Empire Peace and Plenty came ;
And hence the *Golden Times* deriv'd their Name.

† *Signabat nullo limite fossor humum.* *Amor.* l. 3.
The Delver made nor Bound, nor Balk.

|| *Nec signare quidem aut partiri limite campum
Fas erat.* *Georg.* l. 1.
No Fences parted Fields, no Marks, nor Bounds
Distinguish'd Acres of litigious Grounds.

S E C T III. Names of SATURN.

MANY derive the Name *Saturnus* (or *Saturnus*, as they anciently pronounc'd it) ‡ from *Sowing*, because he first taught the Art of *Sowing and Tilling the Ground in Italy* ; and therefore he was esteem'd the

‡ *Saturnus dictus est à Satu, sicut à Portu Portunus, & à Neptu Neptunus. Festus, Servius in 7 Æneid. Lips. 3. Sagurnal.*

God of Husbandry, and call'd by the *Romans Stercutius*, because he first fatten'd the Earth with Dung: He is therefore painted with a Sickle with which the Meadows are mow'd and the Corn is cut down. This Sickle was thrown into *Sicily*, and there fell within a City, which was formerly call'd *Trepanum*, and since *Trepano* from 'thence: Tho' others affirm, that this City had its Name ² from that Sickle which *Ceres* had from *Vulcan*, and gave the *Titans* when she taught them to mow. But others say, the Town had its Name because 'twas crooked and hollow, like a Sickle. Indeed *Sicily* is so fruitful in Corn and Pasture, that the Poets justly imagin'd that the Sickle was kept there.

2. Again, *Saturnus* is deriv'd from that ³ Fulness which is the Effect of his Bounty when he fills the Bellies of the People with Provision; as his Wife was call'd *Ops*, ⁴ because she helps the hungry. Others affirm, that he is call'd *Saturn* ⁵ because he is satisfied with the Years that he devours; for *Saturn* and *Time* are the same.

3. Lastly, others think that this Name is given him because he is ⁶ the *Former of the Mind*; because he creates Sense and Understanding in the Minds of Men, and perfects them with Precepts and Prudence.

¹ Falx enim Græcè dicitur Δρίπαιον, Apollod. l. 4. Argon. ² Ovid. Fastrorum.

³ A Saturando, quasi saturet populos annona. ⁴ Quod Esurientibus opem ferat. ⁵ Quod ipse saturetur annis quos ipse devorat. Cicero 2. de Nat. Deorum. ⁶ Saturnus quasi sator *v̄s*; id est, qui mentem sensumq; creat. Apollon. apud Fulgentium.

S E C T. IV. *The Sacrifices and Festivals,*
S A T U R N A L I A.

MEN only were sacrific'd to *Saturn*, because he was delighted, as they thought, with human Blood; wherefore the Gladiators were placed under his Protection, and fought at his Feasts. ¹ The *Romans* esteemed him an infernal God, as *Plutarch* says, because the Planet *Saturn* is malignant and hurtful; yet he is commonly reckon'd a Terrestrial God. Those who sacrificed to him had their Heads bare, and his Priests wore scarlet Garments. On his Altar were placed Wax Tapers lighted, because by *Saturn* Men were reduced from the Darkness of Error to the Lights of Truth.

The Feasts ² *Saturnalia*, in the Greek Language *Κρόνια*, [*Cronia*] were instituted either by *Tullus*, King of the *Romans*, or, if we believe *Livy*, by *Sempronius* and *Minutius*, the Consuls. ³ Till the time of *Julius Cæsar* they were finish'd in one Day, on the Nineteenth of *December*; but then they began to be celebrated in three Days, and afterwards in four or five, by the order of *Caligula*: And some write, that they have lasted seven Days; and from hence they call'd these Days ⁴ the first, the second, and the third Festivals of *Saturn*, &c. And when these Days were added to the Feast, the first Day of celebrating it was the Seventeenth of *December*.

Upon ⁵ these Festival Days, 1. The Senate did not sit. 2. The Schools kept Holy-day. 3. Presents were sent to and fro amongst Friends. 4. It was unlawful to

¹ Macrob. 1. Saturnal. c. 10. Tertull. de testimon. anim. & de Pallio. ² Dion. Halicarn. l. 2. ³ Lips. Sat. 1. Dio. l. 59 & 60. Suet. in Calig. Cicero ad Attic. 13. Epist. 50. ⁴ Prima, secunda, tertia Saturnalia. ⁵ Martial. 7. Epigr. 27. Plin. 8. Epist. 7. Mart. passim. Dio. l. 58. Athen. 14. Senecæ Ep.

proclaim War, or execute any Offenders. 5. Servants were allow'd to be jocosé and merry towards their Masters; as we learn from † *Ausonius*. 6. Nay, the Masters waited on the Servants, who sat at Table, in memory of that Liberty which all enjoy'd in ancient times in *Saturn's* Reign, when there was no Servitude. 7. Contrary to the Custom, ‡ they wash'd them as soon as they arose, as if they were about sitting down to Table. 8. And, lastly, || they put on a certain Festival Garment, call'd *Synthesis*, like a Cloak, of purple or scarlet colour, and this Gentlemen only wore.

† *Aurea nunc revocet Saturni Festa December ;
Nunc tibi cum Domino ludere, verna, licet.* Ecl. de Men.
December now brings *Saturn's* merry Feasts,
When Masters bear their sportive Servants Jest.
‡ Tertull. apud Lips. || Petron. Arbitr.

S E C T. V. *The Historical Sense of the Fable.* By SATURN is meant NOAH.

ALtho' it is generally said, that ¹ *Saturn* was *Nimrod*, the Founder of the Empire of *Babylon*, yet I am more inclin'd to believe the Opinion of ² *Bochartus*, who maintains, that *Saturn* and *Noah* were the same. These Reasons, which he brings, seem perswasive.

1. In the time of *Noah* ³ the whole Earth spake *one Language*; and the ancient *Mythologists* say, that the Beasts understood this Language. And 'tis said, that in ⁴ *Saturn's* Age there was but *one Language*, which was common to Men and Brutes.

2. *Noah* is call'd in the Hebrew Language, a *Man of the Earth*; that is, an *Husbandman*, according to the usual Phrase of Scripture, which calls a Soldier ⁵ a *Man of War*; a strong Man, ⁷ a *Man of the Arms*; a Mut-

¹ Berosus, l. 3. ² Bochart. in suo Phaleg. l. 1, c. 1. ³ Genesis 11. ⁴ Plato in politicis. ⁵ Vir terræ, Genesis 9. 20.
⁶ Joshua 5. 4. ⁷ Job 22. 8. Vir Brachiorum,

derer, ¹ a Man of Blood; an Orator, ² a Man of Words; and a Shepherd, ³ a Man of Cattle. Now Saturn is justly call'd a Man of the Earth, because he marry'd Tellus, whose other Names were Rhea and Ops.

3. As Noah was the first Planter of Vineyards, so the ⁴ Art of cultivating Vines and Fields, is attributed to Saturn's Invention.

4. As Noah was once overcome with Wine, because perhaps he never experienc'd the Strength of it before; ⁵ so the Saturnals did frequently drink excessively, because Saturn protected drunken Men.

5. As Noah curs'd his Son Ham, because he saw his Father's Nakedness with Delight; ⁶ so Saturn made a Law, that whosoever saw the Gods naked, should be punish'd.

6. Plato says ⁷ that Saturn and his Wife Rhea and those with them were born of Oceanus and Thetis: And thus Noah, and all that were with him, were as it were new born out of the Waters of the Deluge, by the help of the Ark. And if a Ship was stamp'd upon the ancient Coins, ⁸ because Saturn came into Italy in a Ship; surely this Honour belong'd rather to Noah, who in a Ship preserv'd the Race of Mankind from utter Destruction.

7. Did Noah foretell the coming of the Flood? So did Saturn foretell, that there should be great Quan-

¹ 2 Sam. 16. 17. ² Exodus 10. ³ Genesis 46. 32. ⁴ Aurel. Victor de Origine gentis Romanæ, ⁵ Macrobi. Saturnal. 1. c. 6. Lucian in Ep. Sat. ⁶ Callimachus in hymn. ⁷ Κεῖν & καὶ Ρέα καὶ ὅσοι μετὰ τούτων &c. id est Saturnus & Rhea & qui cum illo fuere ex Oceano & Thetide nati perhibentur. Plato in Timæo. ⁸ Plutarch in Ρωμαϊκοῖς. ⁹ Κεῖν & προσημάνει εἶσθαι πλῆθος ὀμβρῶν, &c. id est, Saturnus prænunciat magnam imbrium vim futuram, & fabricandam esse arcam, & in ea cum volucris, reptilibus, atque jumentis esse navigandum. Alex. Polyhistor. ap. Cyril. contra Jul. 1. 1.

tities of Rain, and an Ark built in which Men and Birds, and creeping Things should all sail together.

8. *Saturn* is said to have devour'd all his Sons but these three, *Jupiter*, *Neptune* and *Pluto*. So *Noah*, the Pastor and Prophet, and, as it were the Father of all Mortals, may be said to have condemned and destroy'd all Men, ¹ because he foretold that they would be destroy'd in the Flood. For in the Scripture Phrase, the Prophets are said to *do the things which they foretel shall be done hereafter*. Thus when the ² Prophet says, *When I came to destroy the City*; he means, *when I came to foretell, that the City should be destroy'd*. But as *Saturn* had three Sons left to him not devour'd; so had *Noah* three, *Sem*, *Cham* and *Japhet*, who were not destroy'd in the Flood.

Furthermore, these Reasons may perswade us that *Noah's* Son *Cham* is *Jupiter*: 1. His *Hebrew* Name *Ham*, is by many call'd *Cham*, from whence it is plain, the *Egyptians* had the Name ἀμῶν [*Amoun*] and the *Africans*, *Ammon* or *Hammon*. 2. *Cham* was the youngest Son of *Noah*, as *Jupiter* was of *Saturn*. 3. *Jupiter* is feign'd to be ³ Lord of the Heavens; thus *Cham* had *Africa*, which Country is esteem'd nearer the Heavens than other Countries, because it has the Planets vertical. 4. *Jupiter* gelded his Father, which Story seems to be taken from the twenty second Verse of the nineteenth Chapter of *Genesis*, where it is written, *and Ham saw the Nakedness of his Father, and told; or, and cut off*; ⁴ for so it might, by Mistake, be read in the *Hebrew* Tongue, by altering only one or two Vowels.

Japhet is the same with *Neptune*; ⁵ for as *Neptune* had the Command of the Sea, so the *Islands* and *Peninsula's* fell chiefly to *Japhet's* Lot.

¹ Hebrews 11. 7. ² Ezekiel 43. 2. ³ Callimach. Hymn. ad Jovem. Lucan. 2. 9. ⁴ *Et nunciavit*, vajagged, pro quo facile legi potuit vejaggod, id est, *abscidit*; tum maxime cum vocalia puncta nulladum erant subscripta consonantibus. ⁵ Lactantius de falsa Religione l. 1. c. 1.

But how shall we prove that *Sem* was *Pluto*? What carry'd him into *Hell*? Not his Piety and Holiness, by which he excell'd his Brothers, and glorify'd his own Name. Perhaps, because he was so Holy, and so great an Enemy to Idolatry, the Idolaters hated him whilst he liv'd, and endeavour'd to blacken his Memory when he died, by sending him to the *Stygian* Darkness, and putting into his Hand the Scepter of *Hell*.

SECT. VI. A Philosophical Sense of the Fable. SATURN, TIME.

THE Greek † Word signifying *Saturn* and *Time* differ only in one Letter, from whence it is plain, that by *Saturn*, *Time* may meant. And on this account * *Saturn* is painted devouring his Children, and vomiting them up again; as indeed *Time* devours and consumes all things which it has produced, which at length revive again, and are as it were renew'd.

Or else Days, Months and Years are the Children of *Time*, which he constantly devours and produces anew.

Sometimes he is painted in the midst betwixt two young Boys and two Girls; and *Time* is surrounded by the different Seasons of the Year, as Parents are by their Children.

Lastly, as *Saturn* has his *Scythe*, so has *Time* too, with which he mows down all Things; neither can the hardest Adamant withstand the Edge thereof.

† Κρόνος Saturnus, χρόνος Tempus.

* Cicero 2. de Nat. Orph. in Hymn. ad Saturn. Æschyl. in Eumen.

C H A P. II.

S E C T. I. J A N U S. *His Image.*

P. O Strange! what is this? An Image with two Faces and one Head only!

M. It is so; and by those Faces he sees the things placed both before and behind him. It is *Janus* the † *two fac'd God*; holding a Key in his Right-hand, and a Rod in his Left. Beneath his Feet you see twelve Altars. If he could lay aside that Rod and Key, perhaps, according to his Custom, he would express to you the Number Three Hundred with one Hand, and the Number Sixty Five by t'other; by differently moving, bending and weaving his Fingers.

P. I do not thoroughly understand your Meaning.

M. You will presently, clearly, and perfectly understand both what I say, and what you see with your Eyes. Stay a little, till I explain the Four most remarkable Names of this God: For in so doing, I shall not only explain this Picture, but also tell you whatever things are necessary concerning *Janus* in this Place.

† *Bifrons Deus*, Ovid.

S E C T II. *Names and Actions of J A N U S.*

Some † say that *Janus* was the Son of *Cælus* and *Hecate*. And that his Name was given him * from a Word signifying to go or pass through. *From whence it is, that ‡ Through-fares are call'd in the Plural-Num-*

† *Arnob. cont. Gentes.* * *Janus quasi Æanus ab eundo*: ‡ *Unde fit, ut transitiones perviæ Jani (plurali numero) toresque in liminibus profanarum ædium januæ dicerentur. Cic. 2. de Nat. 3.*

ber, Jani; and the Gates before the Doors of Private Houses, Janua. A Place at Rome was call'd Jani, where were three Images of Janus, in this Place Usurers and Creditors always met to pay and receive Money, And this Place is mention'd both by ² Tully and ³ Horace.

As he is painted with two Faces, so he is call'd by Virgil ⁴ Bifrons, and by Ovid ⁵ Biceps. Because, so great was his Prudence, that he saw both the things past, and those which were future. Or else, because by Janus the World was thought to be meant, viewing with its two Faces the principal Quarters of it, the East and the West. He is also describ'd ⁶ with four Faces, from the four Quarters of the World; because he governs them by his Counsel and Authority. Or because, as he is Lord of the Day, with his two Faces he observes both the the Morning and Evening; as ⁷ Horace says.

When Romulus King of the Romans made a League with Tatius King of the Sabines; they set up an Image of Janus Bifrons, intending thereby to represent ⁸ both Nations between which the Peace was concluded. Numa

¹ Acron. in Horat. l. 2. Sat. 8. ² Viri optimi ad medium Janum sedentes. Cicero de Offic. 2. Dempster in Paralip. ³ imus & summus Janus. Horat. l. 1. ep. 1. ⁴ Virg. 12. Æneid.

⁵ *Jane Biceps anni tacite labentis imago,*

Solus de superis, qui tua terga vides;

Thou, Double-Pate, the sliding-Year dost shew,
The only God that thine own Back canst view.

⁶ Quadrifrons.

⁷ *Matutine pater, seu Jane, libentior audis,*

*Unde homines operum primos vitæque labores
Instituunt* —

Old Janus, if you please, grave two-fac'd Father,
Or else bright God o'th' Morning, choose you whether,
Who date't the Lives and Toils of mortal Men.

⁸ *Effecerunt simulacrum Jano Bifronti quasi ad imaginem deorum populorum.* Servius in 12. Æneid.

afterwards built a Temple which had double Doors, and dedicated it to that same *Janus*. When *Falisci*, a City of *Hebrutia* was taken, there was an Image of *Janus* found with four Faces; whereupon the Temple of *Janus* had four Gates. But of that Temple we shall speak by-and-by.

He was call'd *Turnkey* or *Club-bearer* [*Claviger*] from the Rod and Keys in his Hands. He held the Rod, because he was the *Guardian of the Ways*; and the Key, for these Reasons.

1. He was the Inventor of Locks, Doors and Gates, which are call'd *Janua*, after his Name; and himself is call'd *Janitor*, because Doors were under his Protection.

2. He is the *Janitor* of the Year, and of all the Months; the first of which takes the Name of *January* from him. To *Juno* belong the Calends of the Months, and she committed them to his Care, wherefore he is call'd by some *Junonius*, and *Martial* takes notice, that the Government of the Year was committed to him, for which Reason, twelve Altars were dedicated to him, according to the Number of the Months; as there were also twelve small Chapels in his Temple. ⁶ The *Corsuls* were, among the *Romans*, inaugurated in the Temple of *Janus*, who were from thence said ⁷ to open the Year. Upon the Calends of *January* (and as *Macrobijus* says on the Calends of *March*) a new Laurel was

¹ Captis Faliscis inventum est simulacrum Jani Quadrifrontis. Servius in 7. *Aeneid.* ² Rector viarum. Lilius Gyraldus. ³ Grace *Ουεαί*.

⁴ *Annorum, nitidique sator pulcherrime Mundi.*

Gay Founder of the World and of our Years.

Mart. l. 10. *Epigr.* 28.

⁵ Var. lib. Human. Sidon. Apollin. carm. 7. 1. Sat. c. 12.

⁶ Sidon. ibid. ⁷ aperire annum. Vide Lexicogr.

hung upon the Statue of *Janus*, and the old Laurel taken away; of which Custom ¹ *Ovid* makes mention.

Was this done because he was the Inventor of Laurel Garlands? *Pliny* thought not, but believed this Custom was occasion'd because *Janus* rules over the Year; ² *The Statue*, says he, of *Janus* which was dedicated by *Numa*, had its Fingers so composed, as to signifie the Number of Three hundred sixty five Days; to shew that *Janus* was a God, by his Knowledge in the Year, and Time, and Ages. ³ He had not these Fingers described on his Hand, but had a peculiar way of numbering them, by bending, stretching or mixing his Fingers; of which Numeration many are the Opinions of Authors.

3. He holds a Key in his Hand, because he is, as it were, the ⁴ Door thro' which the Prayers of Mankind have Access to the Gods. For, in all the Sacrifices, Prayers were first offer'd up to *Janus*. And *Janus* himself gives the same Reason, ⁵ as we find in *Ovid*, why before Men sacrificed to any of the other Gods, they first offer'd Sacrifice to him. But *Festus* gives another

¹ *Laurea Flaminibus, quæ toto perstitit anno,
Tollitur, & frondes sunt in honore novæ.* Fast. l. 3.

The Laurel that the former Year did grace
T' a fresh and verdant Garland yields his place.

² *Quod Janus Geminus a Numâ Rege dicatus digitis ita figuratis ut trecentorum quinquaginta quinque (sexaginta quinque alii legum) dierum notâ, per significationem anni, temporis & ævi, se Deum indicaret.* *Plinius*. Vide etiam *Athen.* l. 34. c. 7. & *Lil. Gyrald.* ³ *Tiraqu. Lil. Gyrald. Apuleii. 2. Apol. &c.* ⁴ *Arnob. contra Gentes.*

⁵ ——— *Cur quamvis aliorum numina placem,*

Fane, tibi primum thura merumque fero?

Ut possis aditum per me, qui limina servo,

Ad quoscunque voles, inquit, habere deos. *Ovid.* Fast. l. 1.

Why isn't that tho' I other Gods adore,

I first must *Janus* Deity implore?

Because I hold the Door, by which Access

Is had to any God you would address.

Reason why Prayers and Sacrifices were in the first Place offer'd to *Janus*; to wit, *because Men thought* that all things took their Being from *Janus*, therefore they first made their Supplications to him as to a common Father. For tho' the Name ¹ *Father* is given to all the Gods, yet *Janus* was particularly call'd by this Name. He first built Temples and Altars, and instituted Religious Rites, and ² *for that Reason, amongst others*, says one, *in all Sacrifices they bring their Rites by offering Bread, Corn and Wine to Janus before anything is offer'd to any other Deity.* Frankincense, was never offer'd to him, tho' *Ovid* mentions it in the Verses adjoined, which therefore he inserts either by Poetical License, or only in respect to the Sacrifices which were in use in his Time. For as ⁴ *Pliny* writes, *They did not sacrifice with Frankincense* in the Times of the *Trojans*, Neither does *Homer* in the least mention Frankincense, in any place where he speaks concerning Sacrifices; which so exact an Author would never have omitted, if it had been in use. Neither do I find a *Greek Word* that properly signifies *Thus*; for *Θύον* [*Thuon*] or *Θύιον* [*Thuion*] signifies not only *Thus*, but any odoriferous Smell. He was also call'd *Patulcius* and *Clausius*, or *Patulacius* and *Clusius*; from ⁵ *opening* and *shutting*; for in the time of the War *Janus's* Temple was open, but shut in time of Peace. This Temple was founded by *Romulus* and *Tatius*, and as I said before, *Numa* or-

¹ Quod fuerit omnium primus à quo rerum omnium factum putabant initium: Ideo ei supplicabant velut parenti. Festus, l. 3. in verbo *Chaos*. ² Virg. *Æneid.* 8. Juvenal. Sat. 6. Servius in 2 *Geog.* ³ propterea que in omni sacrificio perpetua ei præfatio præmittitur, sarge illi & vinum prælibatur, Fab. Pict. l. 1. de ant. lat. ⁴ *Iliacis* Temporibus Thure non supplicatum Plin. l. 13. c. 1. Vide Dempst. in *Parablip.* ⁵ à patendo vel patefaciendo & claudendo. Servius in 1. *Æneid.* Claud. de Hon. 6. Conf.

dain'd that it should be open'd when the *Romans* waged War, but shut when they enjoy'd Peace. It is open'd in time of War, because a Spring of warm Water arose out of the Place where this Temple stands, when *Romulus* fought with the *Sabines*, and forced the Enemy to march away ; therefore in War they open'd that Temple, hoping for the same or the like Assistance ; or, it may be, rather, † because they that go to War, ought to think of Peace, and wish for a quick Return into their native Country.

Ovid mentions both these Names of *Janus* in a * Distich, and *Virgil* describes || the Manner and Occasion of opening his Temple, and the ‡ Consequences of shutting it again. It is very strange, that within the

† Serv. in 7. *Æneid*.

Nomina ridebis, modò namque Patulcius idem,

Et modo sacrifico Clusius ore vocor.

The Priest this Moment me *Patulcius* calls, and then Next Moment me he *Clusius* names again.

* *Sunt gemina belli portæ (sic nomine dicunt)*

Religione sacra & sevi formidine Martis.

Centum aræ claudunt rectes æternaque ferri

Robora ; nec custos absistit limine Janus.

Has ubi certa sedet patribus sententia pugna,

Ipse Quirinali trabea cinctuque Gabino

Insignis, referat stridentia limina Consul. Æneid. l. 7.

|| Two Gates of Steel (the Name of *Mars* they bear)

And still are worshipp'd with Religious Fear,

Before his Temple stand ; the dire Abode

And the fear'd Issues of the furious God,

Are fenc'd with Brazen Bolts ; without the Gates

The wary Guardian *Janus* doubly waits.

Then when the sacred Senate votes the Wars,

The Roman Consul their Decree declares,

And in his Robes the sounding Gates unbars.

‡ *Aspera tum positis mitescent sacula bellis :*

Cana fides, & Vesta, Remo cum fratre Quirinus

Fura dabunt : dira ferro, & compagibus arctis

Claudentur belli portæ, Furor impius intus.

Space

154 *Of the Gods of the Heathens.*

Space of Seven hundred Years, this Temple of *Janus* was shut only † thrice ; once by *Numa* ; the Second by the Consuls *Marcus Attilius*, and *Titus Manlius*, after the *Carthaginian War* : And lastly, by *Augustus*, after the Victory at *Actium*.

*Sæva sedens super arma, & centum vinctus ahenis
Post tergum nodis, fremit horridus ore cruento.*

Then dire Debate, and impious War shall cease,
And the stern Age be softened into Peace :

Then banish'd Faith shall once again return,

And Vestal Fires in hollow Temples burn ;

And *Remus* with *Quirinus* shall sustain

The Righteous Laws, and Fraud and Force restrain.

Janus himself before his Fane shall wait,

And keep the dreadful Issues of his Gate

With Bolts and Iron Bars. Within remains

Imprison'd Fury, bound in Brazen Chains ;

High on a Trophy rais'd of useless Arms

He sits, and threats the World with vain Alarms.

† Liv. l. 2. Oros. l. 5. cap. 12. Dio l. 51.

An Explanation of the Fable. JANUS, the Emblem of PRUDENCE.

WE may see in this Story of † *Janus* (whom some call *Noah*, some *Ogyges*, some Priest, a Philosopher and a Divine ; and some an ancient King of *Italy*, who was the Founder of the Town *Janiculum*) in this Fable of *Janus* we may behold, I say, the Representation of a very prudent Person ; whose Wisdom, * *Tully* says, consists in the Remembrance of things past, and in the Foresight of things to come. The prudent Man ought therefore to have, as it were, two Faces ; that, according to his natural Sagacity of Mind and Ripeness

† Munst. 2. Cosm. 9. Fab. Pict.

* In præteritorum memoria & Providentia futurorum.
Tul. de Senectute.

of Judgment, observing both things past and future, he may be able to discern the Causes and Beginnings, the Progress, and, as it were, the forerunning Accidents of all things ; that he may be able to draw Likenesses, to make Comparisons, to observe Consequences, and perceive Futurities ; and, by a *wise Connexion* of Causes and Events, be able to join things present with things to come, and things future with things past.

The prudent Person has the Key of all things : Nothing is so obscure, that his Understanding cannot comprehend ; nothing is so secret and private, that his Consideration and Care can't detect and lay open ; nothing so hard and intricate, that his Quickness and Dexterity cannot explain and unfold. With this Key he examines all the ways of Business, and finds which are the most proper ; he sees the Disposition of Times and the Exigences of Affairs ; he removes the Difficulties and the Bars that lie in his way ; he publishes as much as is useful, and conceals closely whatsoever will be hurtful to him. With this Key he lays open for himself a Passage into the Friendship of others ; he insinuates himself into the inward Recesses of their Breasts ; he learns their most secret Counsels, their most reserv'd Thoughts ; he resolves Mysteries, and penetrates things unknown, and seeks and finds, and views Objects the most remote from the common Sense of the World.

Janus first instituted Altars, Temples and Sacrifices. Thus it is a sign of the highest Prudence and Understanding, to pay due Honour to the Almighty, to reverence his Power, to propagate his Worship, and magnify his Glory. And as Men offered first to *Janus* in all Sacrifices, because of his exemplary Holiness and Piety ; so how much the more Worship Men pay to God, so much the more Honour shall they receive both from God and Men, as the Precepts and Examples in the Holy Scripture do abundantly testify.

C H A P. III.

S E C T. I. V U L C A N.

P. O Heavens! I think I see a *Blacksmith* among the Gods.

M. Very true: He is both a *Smith* and a God, by Name *Vulcan*. He has a Shop in the Island *Lemnos*, where he exercises his Trade, and where, tho' he is a God himself, he made *Jupiter's* Thunder and the Arms of the other Gods.

P. If he was a *God*, what Misfortune drove him to the Forge, and ty'd him to such a nasty Employment?

M. His Deformity I believe. † He was born of *Jupiter* and *Juno*; some say of *Juno* only; and being contemptible for his Deformity, he was cast down from Heaven into the Island *Lemnos*, (whence he is call'd *Lemnius*) he broke his Leg with the Fall, and if the *Lemnians* had not caught him when he fell, he had certainly broke his Neck; he has ever since been lame. In requital of their Kindness, he fix'd his Seat amongst them, and set up the *Craft of a Smith*; teaching them the manifold Uses of Fire and Iron; and from *softning* and polishing *Iron*; * he receiv'd the Name *Mulciber* or *Mulcifer*.

This nasty deform'd *Smith*, which you will wonder to hear, obtain'd in Marriage the most beautiful Goddess *Venus*; and not long after, when he caught her and *Mars* committing Adultery, he link'd them together with Chains, and expos'd them to the Laughter of all the

† Phurnut. de nat. Deor. Hesiod. Lucian de sacrific. Virg. *Æneid*. 6. * a mulcendo ferro. Vide Lucan. l. 1.

Gods; he desired mightily to marry *Minerva*, and *Jupiter* consented, yielding up the Virgin to the Will of this nasty Wretch. But she resisted his Attempts, and in the Struggle his Nature fell from him upon the Earth, and produc'd the Monster *Erichthonius*, *Erichtheus* or *Erichthonicus*; who was a Boy with Dragon's Feet; to hide the monstrous Deformity of which, he first invented Chariots. *Jupiter* (as I said) consented, that *Vulcan* should marry *Minerva*, if he could overcome her Modesty. For when *Vulcan* made Arms for the Gods, *Jupiter* gave him leave to chuse out of the Goddesses a Wife, and he chose *Minerva*. But he admonish'd *Minerva* at the same time to refuse him, and preserve her Virginity; as she did admirably well.

At *Rome* were celebrated the *Vulcania*, † Feasts in Honour of *Vulcan*; at which they threw Animals into the Fire to be burnt to Death. The *Athenians* instituted other Feasts to his Honour, call'd *Chalcea*. A Temple besides was dedicated to him upon the Mountain * *Ætna*, from which he is sometimes named *Ætneus*. This Temple was guarded by Dogs, whose Sense of Smelling was so exquisite, that they could discern, whether the Persons that came thither were Chaste and Religious, or whether they were Wicked: They used to meet, and flatter, and follow the Good, esteeming them the Acquaintants and Friends of *Vulcan*, their Master; but they bark'd and flew at the Bad, and never left off tearing them, 'till they had driven them away.

P. I have heard, unless I am mistaken, that this *Vulcan*, by *Jupiter's* Command, made a living Woman. Is it true?

† Ita dictus ἀπὸ τῆς ἐρίδος καὶ χθονὸς ex contentione & terra. Vide. Virg. 3. Georg.

* Var. ap. Lil. || Pollux l. 7. apud Lil Gyr.

M. It is a comical Thing to expect *Truth* in *Fables*. It is indeed *feign'd*, that the first Woman was fashioned by the Hammer of *Vulcan*, and that every God gave her some Present, whence she was call'd *Pandora*. *Pallas* gave her Wisdom, *Apollo* the Art of Music, *Mercury* the Art of Eloquence, *Venus* gave her Beauty, and the rest of the Gods gave her other Accomplishments. † They say also, that when *Prometheus* stole Fire from Heaven, to animate the Man which he had made; *Jupiter* was incensed, and sent *Pandora* to *Prometheus* with a sealed Box, but *Prometheus* would not receive it. He sent her with the same Box again to the Wife of *Epimetheus*, the Brother of *Prometheus*; and she, out of a Curiosity natural to her Sex, open'd it, which as soon as she had done, all sorts of Diseases and Evils, with which it was fill'd, flew amongst Mankind, and have infested them ever since. And nothing was left in the bottom of the Box, but *Hope*.

† *Pauf.* in *At.*

SECT. H. *The CYCLOPS, Servants to VULCAN.*

P. WHAT black, nasty, one-eyed Fellows are those?

M. They are *Vulcan's* Servants, and work with him in his Shop. They were call'd † *Cyclops*, because they had but one Eye, which was in the middle of their Foreheads, of a Circular Figure: *Neptune* and *Amphitrite* were their Parents. And the * Names of

† *Αὐχλῶ* circulus, & *ὄφθαλμῶς* oculus.

* *Ferrum exercebant vasto Cyclopes in antro, Brontesque, Steropesque, & nudus membra Pyracmon.*
On their Eternal Anvils here he found

The Brethren beating, and the Blows go round. *Virg.*
three

three of them were *Brontes*, *Steropes* and *Pyræmon*; besides which there were many more whose Names are not mention'd, who all exercis'd † the Art of Smithery under *Vulcan*, as we are taught by *Virgil*.

† — *Alii ventosis follibus auras*
Accipiunt reddantque : alii stridentia tingunt
Æra lacu : gemit impositis incudibus antrum.
Illi inter sese multa vi brachia tollunt
In numerum, versantque tenaci forcipe ferrum.
 One stirs the Fire, and one the Bellows blows.
 The hissing Steel is in the Smithy drown'd;
 The Grot with beaten Anvils groans around;
 By turns their Arms advance, in equal time
 By turns their Hands descend, and Hammers chime.
 They turn the glowing Mass with crooked Tongs:
 The fiery Work proceeds with Rustic Songs.

SECT. IV. CACUS and CÆCULUS, Sons of VULCAN and POLYPHEMUS.

CACUS was the vilest of Rogues, his Name was given him † from his Wickedness. He tormented all *Latium* with his Fires and Roberies; living like a Beast in a dismal Cave. He stole *Hercules* his Oxen, and drag'd them backwards by their Tails into his Cave, that so the Track of their Feet might not discover this Repository of his Thefts. But *Hercules* passing by, heard the Lowing of the Oxen in the Cave, broke open the Doors, and seizing the Villain, * put him

† ἀπὸ τῆς κακῆς à malo.

* — *Cacum in tenebris incendia vana vomentem*
Corripit, in nodum complexus ; & angit inharens
Elisos oculos, & stecum sanguine guttur. Virg. *Æn.* 8.
 The Monster spewing fruitless Flames, he found;
 He squeez'd his Throat, he wreath'd his Neck around,
 And in a Knot his crippled Members bound.
 Then from their Sockets tore his burning Eyes;
 Rowl'd on a Heap the breathless Robber lies.

to Death. † His Cave was so dark, that is admitted not the least Ray of Light. The Floor of it was red with the Blood perpetually shed upon it, and the Heads and Limbs of the Men he had murdered were fastened to the Posts of the Doors.

Cæculus also liv'd by Plunder and Robbery. He was so call'd from the Smallness of his *Eyes*, (it is thought the Noble Family of the *Cæcilii* at *Rome* deriv'd their Original from him.) Whilst his Mother sat by the Fire, a Spark flew into her Lap; hereupon she grew big with Child, and within the usual Time, she brought forth this Son; who was afterwards the Founder of the City *Præneste*. * Others say, that the Shepherds found *Cæculus* unhurt in the midst of the Fire, as soon as he was born; from whence he was thought the Son of *Vulcan*.

To these *Servants* and *Sons* of *Vulcan*, add the Shepherd *Polyphemus*, a Monster not unlike them, born of *Neptune*. For he had but one Eye in his Forehead like the *Cyclops*, he got his Living by Murders and Robberies, like *Cacus* and *Cæculus*. ‡ This

† *Hic spelunca fuit vasto submota recessu
Semihominis Caci; facies quam dira tegebat
Solis inaccessam radiis; semperque recenti
Cade tegebat humus; foribusque arxilla superbis
Ora virum tristi pendebant pallida tabo,
Huic monstro Vulcanus erat pater: illius atros
Ore vomens ignes magna se mole ferebat.*

'Twas once a Robber's Den, inclos'd around
With living Stone, and deep beneath the Ground.
The Monster *Cacus*, more than half a Beast,
This Hold, impervious to the Sun, possess'd;
The Pavements ever foul with human Gore;
Heads, and their mangled Members, hung the Door,
Vulcan this Plague begot; and, like his Sire,
Black Clouds he belch'd, and Flakes of livid Fire.

* *Virgil. Æneid. 7.*

‡ *Visceribus miserorum, & sanguine vestitur atris.
Vidi ezemet, duo de numero cum corpora nostro
Prensa manu magna, medio resupinus in antro.*

Monster

Monster drew four of *Ulysses's* Companions into his Den, in *Sicily*, and devour'd them. He thought too, that the rest of *Ulysses's* Servants could not escape his Jaws. But *Ulysses* made him drunk with Wine, and then with a Fireband quite put out his Sight, and they escap'd.

*Frangeret ad saxum : sanioque aspersa natarent
Limina : vidi atro cum membra fluentia tabo
Manderet, & tepidi tremere sub dentibus artus.
Haud impune quidem ; nec talia passus Ulysses,
Oblitusque sui est Ithacus discrimine tanto.
Nam simul expletus dapibus, vinoque sepultus
Cervicem inflexam posuit, jacuitque per antrum
Immensum, sanie eructans, ac frustra cruento
Per somnum commixta mero : nos magna precati
Numina, sortitique vices, una undique circum
Fundimur, & telo lumen terebramus acuto
Ingens : quod torvâ solum sub fronte latebat,
Argolici Clypei aut Phœbaa lampadis instar. Virg. Æn. 3.
The Joints of slaughter'd Wretches are his Food ;
And for his Wine he quaffs the streaming Blood.
These Eyes beheld, when with his spacious Hand
He seiz'd two Captives of our Grecian Band ;
Stretch'd on his Back he dash'd against the Stones
Their broken Bodies, and their crackling Bones.
With sprouting Blood the Purple Pavement swims,
While the Dire Glutton grinds the trembling Limbs.
Not unreveng'd *Ulysses* bore their Fate,
Nor thoughtless of his own unhappy State :
For, gorg'd with Flesh, and drunk with human Wine,
Whilst fast asleep the Giant lay supine ;
Snoaring aloud, and belching from his Maw
His undigested Foam and Morfels raw.
We pray, we cast the Lots ; and then surround
The monstrous Body, stretch'd along the Ground ;
Each, as he could approach him, lends a Hand
To bere his Eye-Ball with a flaming Brand :
Beneath his frowning Forehead lay his Eye,
For only one did this vast Frame supply ;
But that a Globe so large, his Front it fill'd,
Like the Sun's Disk, or like the Grecian Shield.*

S E C T. IV. *The Signification of the Fable.*
 VULCAN a Symbole of Two Sorts of Fire.

X **T**Hat by *Vulcan* is understood Fire, the Name it self discovers, if we believe † *Varro*, who says, that the Word *Vulcanus* is derived from the Force and Violence of Fire. And therefore he is painted with a blue Hat, * which is a Symbol of the *Celestial* or *Elementary Fire*, which is by Nature clear, and unmix'd; whereas the *Common Fire* that is us'd on Earth, is weak, and wants continual Fuel to support it, and therefore *Vulcan* is said to be lame. ‡ He is said to have been cast down from Heaven; because the *Lightning* comes from the Clouds and to have fall'n into *Lemnos*, because *Lightning* oft falls into that Island.

But let us a little consider the Flames of Love; for *Vulcan* married *Venus*. If you admire, wherefore so fair, so delicate, so beautiful a *Goddeſs* should be a Wife to so deform'd and black a *God*, you must suppose, that *Vulcan* is the Fire, and *Venus* the Flame: And is not the Union between Fire and Flame very proper? But this Fire is kindled in Hell, and blowed by *Cyclops*: And those who are addicted to Venerie, are set on Fire with these Flames; for when a Flame, kindled by the Eyes of a beauteous Woman, sets the Breast on fire, how violent is the Combustion, how great the Havock, how certain the Destruction? Hence comes the Lover's Anguish: Deadness and Faintness overspread his Face, his Eyes are dull and heavy, his Cheeks meager and wan, his Countenance puts on the Paleness of Ashes, which are fatal Arguments of a spreading Fire within, that consumes and preys upon

† *Vulcanus quasi Volicanus quod ignis per aerem volitet, vel à vi ac violentia ignis. Var. ap. Lil. Gyr.*

* *Serv. 8. Æneid. Euseb. de præp. Evang. ‡ Servius ibid.*
 the

the interior Parts. But when Impudence has blown the Coals, so that Modesty can put no further Stop to the Rage and Violence of this Flame: When this hellish Off-spring breaks forth, and by degrees gathers Strength; Good God! How does it spread, rage and encrease? With what Fury and Violence does it bear down and destroy every Thing? By this Flame *Semele* was consum'd; *Hercules's* Strength was an easy Prey to it; and hereby the strongest Towers, and stateliest Palaces of *Troy* were consum'd and reduc'd to Ashes.

Have you given your self up to *Venus*? She will make you a *Vulcan*: She will make you filthy, nasty, and black as Hell; she will darken your Understanding, tho' you are in the midst of Fire: For the Fire of *Venus* gives no Light, but brings the greatest Darkness; it freezes and stupifies the Soul, while the Body is thaw'd and melted into Pleasures. How sad is the Fate of an effeminate Man? His Toil and Labour is like the Work of *Vulcan*; for he who desperately loves a Woman, takes a burning Iron into his Breast, his House is a Forge, he labours and toils to soften her Temper, more than *Vulcan* sweats to fashion the hardest Steel; he neglects the Care of himself to make her fine and handsome. Again, how many Estates are melted in Lust's Furnace? How many Possessions reduc'd to Ashes, till nothing but Dross is left, and the Nobility and Honour of their Families disappear and vanish in Smoke?

No Fuel can satisfy this Fire; the Heat of it never decreaseth, it never cools; for *Venus* blows it with Sighs, kindles it with Tears, and foment it with proud disdain and Coldness. Her Kindness is Cruelty, her Pride is ensnaring. What Wonder is it then, that so many *Vulgans*, not only in *Lemnos*, but every where, make Thunder at this Forge, which will fall on their own Heads; by which they are cast headlong from Heaven to Earth, that is, from the highest degree of Happiness to the lowest Vale of Misery: From which Fall comes

Lamenefs never to be cured, these are the Effects of the Love of *Venus*. If you will believe me, † I believe the Poet, who in a witty Epigram says the same Thing.

† Τὸν ἔχεις τὸν Ἑρῶτα, γυναῖκα δὲ τὴν Ἀφροδίτῃ,
 Οὐκ ἀδίκως χαλκεῖ τὸν πόδα χαλόν ἔχεις.

*Cupid is Vulcan's Son, Venus his Wife,
 No Wonder then he goes lame all his Life.*

C H A P. IV.

S E C T. I. ÆOLUS.

LET us now *blow out the Fire with the Wind*, and bring up *Æolus* after *Vulcan*. For he who stands next him is † *Æolus the God of the Winds*, begotten by *Jupiter* of *Acesta* or *Segestia* the Daughter of *Hippota*; from whom he is nam'd *Hippotades*. He dwelt in one of those seven Islands, which from him are call'd *Æolia*; and sometimes *Vulcaniæ*. He * was a skilful Astronomer, and an excellent natural Philosopher, he understood more particularly the Nature of the Winds: And because from the Clouds of Smoke of the *Æolian Islands*, he foretold Winds and Tempests a great while before they arose, it was generally believ'd that they were under his Power, and that he could raise the Winds or still them, as he pleas'd. And from hence he was stil'd Emperor and King of the Winds (the Children of *Astræus* and *Aurora*.)

† Ovid. *Metam.* 11. * *Palæphat. de incredibil.* Var. & *Strabo ap. Serv.*

† Virgil describes *Juno* coming to him, at his Palace, of which he gives a Description in beautiful Verse.

† *Nimborum in patriam, loca facta furentibus Austris,
Æoliam venit : Hic uesto Rex Æolus antro
Luctantes ventos, tempestatesque sonoras
Imperio premit, ac vinclis & carcere frœnat.
Illi indignantes, magno cum murmure montis
Circum claustra fremunt : celsa sedet Æolus arce,
Sceptra tenens, mollitque animos & temperat iras.
Ni faciat, maria ac terras, cœlumque profundum
Quippe ferant rapidi secum, verrantque per auras.
Sed pater omnipotens speluncis abdidit atris,
Hoc metuens, molemque, & montes insuper altos
Imposuit, Regemque dedit, qui fœdere certo
Et premere, & laxas sciret dare jussus habenas.
Thus rag'd the Goddess, and with Fury fraught,
The restless Regions of the Storms she sought,
Where, in a spacious Cave of living Stone,
The Tyrant Æolus from his airy Throne,
With Pow'r imperial curbs the struggling Winds,
And sounding Tempests in dark Prisons binds.
This way, and that, th' impatient Captives tend,
And, pressing for Release, the Mountains rend ;
High in his Hall th' undaunted Monarch stands,
And shakes his Scepter, and their Rage commands,
Which did he not, their unresisted Sway
Would sweep the World before them in their Way :
Earth, Air and Seas thro' empty space would rowl,
And Heaven would fly before the driving Soul.
In fear of this, the Father of the Gods
Confin'd their Fury to those dark Abodes,
And lock'd them safe, oppress'd with Mountain-Loads.
Impos'd a King, with Arbitrary Sway,
To loose their Fetters, or their Force allay.*

C H A P V.

M O M U S.

P. WHO is this *Man*, and what is his Name?

M. Do you expect a *Man* among the Gods? The Name of this God is *Momus*, † which Word in the *Greek* Tongue signifies a *Jester*, a *Mocker*, a *Mimick*; for that is his Business. He follows no Employment, but lives an idle Life; yet nicely observes the Actions and Sayings of the other Gods, and when he finds them doing amiss, or neglecting their Duty, he censures, mocks and derides them with the greatest Liberty.

Neptune, *Vulcan* and *Minerva* may witness the Truth of this. They all contended which of them was the most skilful Artificer; whereupon *Neptune* made a Bull, *Minerva* a House, and *Vulcan* a Man; they made *Momus* Judge between them; but he chid them all three. He accused *Neptune* of Imprudence; because he placed not the Bull's Horns in his Forehead before his Eyes; for then the Bull might give a stronger and a surer Blow. He blam'd *Minerva*, because her House was immoveable, so that it could not be carried away, if by chance it was placed among ill Neighbours. But he said, that *Vulcan* was the most imprudent of 'em all, because he did not make a Window in the Man's Breast, that he might see what his Thoughts were, whether he design'd some Trick, or whether he intended what he spoke.

P. Who were the Parents of *Momus*?

M. * *Nox* and *Somnus* begat him. And indeed it is a sign of a dull, drowsie, sottish Disposition, when we see a *Man* censuring and disliking the Actions of all other

† Μῶμος irrisorem significat. * Hesiod. in Theogon.

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Men, when nothing but God is wholly perfect, something is wanting to every Thing, so that every Thing is defective and liable to censure.

CHAP VI.

SECT. I. *The Terrestrial Goddesses, VESTA.*

SHE, whom you see sitting and holding a Drum, is the Wife of *Cælum*, and the Mother of *Saturn*. She is the eldest of the Goddesses.

P. If she is the Wife of *Cælum*, why is she placed among these *Terrestrial Goddesses*, and not amongst the *Celestial* rather?

M. Because this Goddess *Vesta* is the same with *Terra*, and has her Name ³ from Cloathing, because *Plants and Fruits are the Cloathing of the Earth*. Or, ⁴ according to *Ovid*, the Earth is call'd *Vesta* from its Stability, because it supports it self. She sits ⁵ because the Earth is immovable, and is placed in the Centre of the World. *Vesta* has a Drum, because the Earth contains the boisterous Winds in its Bosom. And divers Flowers weave themselves into a Crown, with which her Head is crowned. Several kind of Animals creep about and fawn upon her. Because the Earth is round, *Vesta's Temple at Rome* was also round, and some say, that the Image of *Vesta* was Orbicular in some places,

¹ Virg. 9. *Æneid*. ² Plut. 1. 1. Prim. frig. ³ quod plantis frugibusque Terra vestiatur. ⁴ Vesta vi stando dicitur. Stat vi terra sua, Vistando Vesta vocatur. Ovid. *Fast.* 1. 6. By its own Strength supported Terra stands: Hence it is *Vesta* nam'd.

⁵ Var. ap. Aug. 7. de Civ. Cicero de somno Hecar. Miles. general. Phurnutius.

and ¹ *Ovid* says her Image was rude and shapeless. And from hence round Tables are anciently call'd ² *Vesta*, because, like the Earth, they supply all Necessaries of Life for us. ³ It is no wonder that the first Oblations in all Sacrifices were offer'd to her, since whatsoever is sacrificed springs from the Earth. And the ⁴ *Greeks* both began and concluded their Sacrifices with *Vesta*; because they esteem'd her the *Mother of all the Gods*.

P. I wish that you would resolve one Doubt, which I still have concerning this Goddess. How can *Vesta* be the same with *Terra*, when nothing is more frequent amongst Mythologists, than to signify *Fire* by *Vesta*?

M. I perceive I do not deal with a *Novice*: I will satisfy your doubts. There was two *Vesta*'s, the Elder and the Younger. The first, of whom I have been speaking, was the Wife of *Cælum*, and the Mother of *Saturn*. The second was the Daughter of *Saturn* by his Wife *Rhea*. And as the first is the same with *Terra*, as I have already said, so the other is the same with *Ignis*: And ⁵ her Power was exercis'd about Altars and Houses. The Word *Vesta* is often put for Fire it self, for it is derived from a ⁶ *Greek* Word which signifies a *Chimney*, a *House*, or *Household-Goods*. ⁷ She is esteem'd the *President* and *Guardian of Houses*, and one of the Household-Deities, not without Reason; since she invented the Art of Building of Houses: And therefore an Image of *Vesta*, to which they sacrificed every Day, was placed before the Doors of the

¹ *Effigiem nullam Vesta nec Ignis habet.* Ovid, Fast. l. 6.
No Image *Vesta*'s Shape can e're express,
Or Fire's ————

² Plutarch. in sympos. ³ Hom. in hymn. ⁴ ap. Lil. Gyr. l. Strabo.

⁵ *Hujus vis omnis ad aras & focos pertinet,* Cic. de nat. Deor. lib. 2. ⁶ ducitur à Græco nomine ἱστία quod focum, penatem, domum significat. ⁷ Hom. in hymn. Virg. Æn. 2. & Georg. 1. Euphrasius in And. Terent. Act. 4. Sc. 3.

Houses

Houses at Rome, and the Places where these Statues were set up were call'd *Vestibula* from *Vesta*.

This Goddess was a *Virgin*, † and so great an Admirer of Virginity, that when *Jupiter* her Brother, gave her liberty of asking what she would; she asked, that *she might always be a Virgin, and have the first Oblations in all Sacrifices*. Wherein she not only obtained her Desire, but receiv'd this farther Honour * among the *Romans*; that *perpetual Fire* was kept in her Temple, amongst the sacred *Pledges of the Empire*; not upon an Altar, or in the Chimneys, but in earthen Vessels, hanging in the Air, which the *Vestal Virgins* tended with so much Care, that if by chance this Fire was extinguished, all publick and private Business was interrupted, and a *Vocation* proclaim'd, till they had expiated the unhappy Prodigy with incredible Pains. || And if it appear'd that the *Virgins* were the Occasion of its going out by Carelessness, they were severely punish'd, and sometimes with Rods. Upon the *Kalends of March*, every Year, tho' it was not extinguished, they used to renew it, with no other Fire than that which was produced by the *Rays of the Sun*.

Ovid mentions both the Younger and the Elder *Vesta*, ‡ in the sixth Book of his *Faſti*.

† *Arist.* c. 1. 2. *Aristoph.* in *Vespis*. * *Val. Max.* l. c. 4. *Liv.* l. 5. dec. 1. *Val. Max.* l. 4. c. 4. *Pap. Stat.* l. 4. *Syl.* 3.

|| *Idem* c. 1. *Ovid Faſt.* 3.

‡ *Vesta eadem est, & Terra: subest vigil ignis utrique, Significant sedem Terra Focusque suam.*

Vesta and Earth are one, one Fire they share,

Which does the Centre of 'em both declare.

SECT. II. An Explanation of the Fable. The YOUNGER VESTA the VITAL HEAT in the Body.

FROM hence we may conjecture, that when the Poets say, that *Vesta* is the same with *Fire*, the terrible, scorching, blazing Fire of *Vulcan's Forge* is not understood;

food ; nor yet the impure and dangerous Flames of *Venus*, of which we spake above ; but a pure unmixt, *benign* Flame ; so necessary for us, that *Human Life* cannot possibly subsist without it ; whose Heat being diffus'd thro' all the Parts of the Body, quickens, cherishes, refreshes and nourishes us. A Flame really *sacred*, *heavenly* and *divine* ; repaired daily by the Food which we eat ; on which the Safety and Welfare of our Bodies depend. This Flame moves and actuates the whole Body ; and cannot be extinguish'd, but when Life it self is extinguish'd together with it. And then comes a lasting *Vocation*, and a certain End is put to all our Business in this World. But, if by your own Faults it is extinguish'd, we are guilty of our own Death, and deserve that our Memory should rot with our Bodies in the Grave, and that our Names should be entomb'd with our Carcasses ; which would be an Affliction no less severe, than was the Punishment of the guilty *Vestal Virgins*, who were buried alive.

C H A P. VII.

S E C T. I. C Y B E L E. *Her Image.*

P. Strange ! Here is a Goddess whose † Head is crown'd with Towers, what means this ? Is she the Goddess of Cities and Garrisons ?

M. She is the Goddess not of Cities only, but of all Things which the Earth sustains. * She is the *Earth it self* : On the Earth are built many Towers and Castles, so on her Head is placed a Crown of Towers. In her Hand she carries a Key, which perhaps you did not observe, ‡ because in Winter the Earth locks those

† *Lucr.* l. 2. de regn. * *Servius* 3. & 10. *Æneid.* ‡ *Ibid.* l. 8. Treasures

Treasures up, which she brings forth, and dispenses with so much plenty in the Summer. She rides in a Chariot, because the Earth hangs suspended in the Air, balanced and pois'd by its own Weight. But that Chariot is supported by Wheels, because the Earth is a *voluble* Body, and turn rounds; † and it is drawn by Lions, because nothing is so fierce, so savage, or so ungovernable, but a motherly Piety and Tenderneſs is able to tame it, and make it submit to the Yoke. I need not explain why * her Garments are painted with diſverſe Colours, and figured with the Images of ſeveral Creatures, ſince every body ſees that ſuch a Dreſs is ſuitable to the Earth.

† Ovid. Faſt. l. 4.

* Martian. Lil. Gyrald.

S E C T. III. Names of CYBELE.

P. IS then this *Goddeſs* call'd *Terra*?

M. No, † ſhe is call'd *Cybele*, and *Ops*, and *Rhea*, and *Dyndymene*, and *Bercynthia*, and *Bona Dea*, (the good *Goddeſs*) and *Idæa*, and *Perſiſſuntia*, and *Magna Deorum Mater*, (the great Mother of the Gods) and ſometimes alſo *Veſta*. All theſe Names, for different Reaſons, were given to the ſame *Goddeſs*, who was the Daughter of *Calum*, and of the elder *Veſta*, and *Saturn's* Wife.

She is call'd *Cybele*, * from the Mountain *Cybelus* in *Phrygia*, where her Sacrifices were inſtituted firſt. Or elſe this Name was given her from the Behaviour of her Priests, who uſ'd † to dance upon their Heads, and toſs about their Hair like Madmen, foretelling Things to come, and making an horrible Noiſe. They were

† Propertius l. 3 Eleg. 16. * Stephanus. Strabo. † ἀνὰ τὴν κεφαλὴν vel κεφαλᾷ, id eſt, in caput ſaltare; Suid. Servius in 3. *Æneid*:

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named *Galli*, and this Fury and Outrage in prophesying is described by ¹ *Lucian* in his first Book.

Others again derive the Word *Cybele* from a ² Cube; because the Cube, which is a Body every way square, was dedicated to her by the Ancients.

She is call'd ³ *Ops*, because she brings Help and Assistance to every thing contain'd in this World.

Her Name ⁴ *Rhea* is derived from that Abundance of Benefits which without ceasing flow from her on every side.

⁵ *Dindymene* and *Dindyme*, is a Name given her from the Mountain *Dindymus* in *Phrygia*.

Virgil calls her ⁶ *Mater Berecynthia* from *Berecynthus* a Caste in that Country, and in the same place describes her numerous and happy Offspring.

She was by the *Greeks* call'd ⁷ *Pasithea*; that is, as the *Romans* usually named her, the Mother of all the Gods; and from the ⁸ *Greek* Word signifying a Mother, her Sacrifices are named *Metroa*, and to cele-

¹ ——— *crinemque rotantes*

Sanguineum Populis ulularunt tristia Galli.

Shaking their bloody Tresses, some sad Spell

The Priests of *Cybel* to the People yell.

² ἀπὸ τῆ κύβου *Festus*. ³ quod opem ferat. ⁴ ἀπὸ ῥέω fluo, quod bonis omnibus circumfluat ⁵ *Horat.* l. 1. carm.

⁶ ——— *Qualis Berecynthia mater*

Invehitur curru, phrygia turrita per urbes,

Lata Deum partu, centum complexa nepotes,

Omnes cacicolas, omnes super alta tenentes. Æneid. 6.

High as the Mother of the Gods in Place,

And proud, like her, of an immortal Race:

Then, when in Pomp, she makes the *Phrygian* Round,

With Golden Turrets on her Temples crown'd,

Her Offspring all, and all command the Sky.

⁷ *Pasithea*, id est πασι θεῶν μητὴρ omnibus diis mater, *Luc.* l. 2. ⁸ α μητὴρ mater derivantur μνηστῆρα *Cybeles* sacra & μνηστῆραν sacra ea celebrare. *Cœl. Rhod.* l. 8. c. 17.

brate

brate them was called *Metrazein*, in the same Language.

Her Name *Bona Dea* ¹ implies, that all good things necessary for the Support of Life proceed from her. She is also call'd *Fauna*, ² because she is said to favour all Creatures: And *Fatua*, ³ because it was thought, that new-born Children never cry'd till they touch'd the Ground. ⁴ It is said, that this *Bona Dea* was the Wife of one King *Faunus*; who beat her with Myrtle-Rods till she died, because she disgraced her self, and acted very unsuitable to the Dignity of a Queen, by drinking up a Vessel of Wine, so that she became drunk. The King afterwards repented of his Severity; wherefore he deify'd his dead Wife, and paid her divine Honours. And for this Reason it was forbid, that any one should bring Myrtle into her Temple. ⁵ And in her Sacrifices, the Vessels of Wine were cover'd; and when the Women drank out of them, they call'd it Milk not Wine. ⁶ So extraordinary was the Modesty of this Goddess, that no Man ever saw her, except her Husband; or scarce heard her Name; wherefore her Sacrifices were perform'd in private, ⁷ and all Men were excluded from the Temple. From the great Privacy observ'd by her Votaries, the Place in which her Sacrifices were perform'd, was call'd ⁸ *Opertum*, and the Sacrifices themselves were filed ⁹ *Opertanea*, for the same Reason that *Pluto* is by the ¹⁰ Poets call'd *Opertus*. Silence was observ'd in a

¹ *Bona* quod omnium nobis ad victum *bonorum* causa sit. Labeo ap. Lil. Syntag. 4. p. 143. ² *Fauna* quod animantibus *favere* dicatur. ³ *Fatua* à *fando*, quod infantes non prius vocem emittere crederentur quam terram ipsam attigissent. ⁴ Sext. Clod. apud Lactant. ⁵ Plut. in Probl. ⁶ Juvenal. Sat. 9.

⁷ *Sacra Bona maribus non-adeunda Dea.*

No Men admitred were to *Cybele's* Rites. *Tib. l. Eleg. 6.*

⁸ Cic. 1. ad Atticum & in Paradox. ⁹ Plin. l. 10. c. 56.

¹⁰ *Nesse domos Stygias arcanaque Ditis Operti.*

most peculiar Manner in the Sacrifices † of *Bona Dea*, as it was in a less Degree in all other Sacrifices; according to the Doctrine of the *Pythagoreans* and *Egyptians*, * who taught that God was to be worshipped in Silence; because from thence at the first Creation all things took their Beginning. To the same purpose, *Plutarch* says, ‡ *Men were our Masters to teach us to speak; but we learn Silence from the Gods. From these we learn to hold our Peace, in their Rites and Initiations.*

She was call'd || *Idæa Mater*, from the Mountain *Ida* in *Phrygia*, or *Crete*, for she was at both Places highly honour'd: As also at *Rome*, whither they brought her from the City *Pesinus* in *Galatia*, by a remarkable Miracle. For when the Ship, in which she was carry'd, stopp'd in the Mouth of *Tiber*, the Vestal *Claudia* (whose fine Dress and free Behaviour made her Modesty suspected) easily drew the Ship to Shore with her Girdle, where the Goddess was receiv'd by the Hands of Virgins, and the Citizens went out to meet her, placing *Censers* with Frankincense before their Doors, and when they had lighted the Frankincense, they pray'd that she would enter freely into *Rome*, and be favourable to it. And because the *Sylbis* had prophesied, that *Idæa Mater* should be introduced by the best Man

To hear Hell's secret Counsels, and to know
Dark *Pluto's* Rites and Mysteries below. *Lucian*. 1. 6.

† *Hinc mater cultrix Cybele, Corybantiæque æra,*
Idæumque nemus: hinc fida silentia sacris,
Et juncti currum Domina subiere Leones. *Æneid*. 1. 3.

Here *Cybele* the Mother of the Gods
With tinkling Cymbals charm'd the *Idæan Woods*.
She secret Rites and Ceremonies taught,
And to the Yoke the Savage Lions brought.

* *Ap. de la Cerda* in *Æneid*. 3. ‡ *Loquendi magistro homines habemus, tacendi Deos: ab illis silentium accipientes in initiationibus & Mysteriis Plut. de loquac*
|| *Luc*. 1. 2.

among the Romans. The Senate¹ was not a little busied to pass a Judgment in the Case, and resolve, who was the best Man in the City. For every one was ambitious to get the Victory in a Dispute of that Nature; and more than if they stood to be elected to any Commands or Honours by the Voices either of the Senate or People. At last the Senate resolv'd that P. Scipio, the Son of that Cneus who was kill'd in Spain, a young Gentleman who had never yet been Questor, was the best Man in the whole City.

She was call'd *Pesimuntia*, ² from a certain Field in *Phrygia*, into which an Image of her fell from Heaven; from which ³ Fall, the Place was call'd *Pesinus*, and the Goddess *Pesimuntia*. And in this place first the *Phrygians* began to celebrate the Sacrifices *Orgia* to this Goddess, near the River *Gallus*, from whence her Priests were call'd ⁴ *Galli*; as I shall tell you, after I have observ'd, that when these Priests desired that a great Respect and Adoration should be paid to any thing, they pretended that it fell from Heaven; and they call'd those Images *Διοπετην* [*Diopete*] that is, sent from Jupiter. Of which sort were the *Ancile*, the *Palladium*, and the *Effigies* of this Goddess, concerning which we now speak.

¹ Haud parvæ rei judicium senatum tenebat, qui vir optimus in civitate esset; verum certe victo jam ejus rei sibi quisque mallet, quàm ulla imperia, honoresve, suffragio seu Patrum, seu Plebis, delatos. Patres Conscripti P. Scipionem, Cnei filium ejus, qui in Hispania occidebat, adolescentem, nondum Quæstorium, judicaverunt in tota civitate virum optimum esse. ² Hesiod. l. 4.

³ ἀπὸ τῆς πεσῆν ἀ cadendo. ⁴ Follus. ⁵ Herod. l. 1.

S E C T. IV. *The Sacrifices of CYBELE.*

HER Sacrifices, like the Sacrifices of *Bacchus*,¹ were celebrated with a confused Noise of Timbrels, Pipes and Cymbals; and the *Sacrificants* howl'd, as if they were mad; they profan'd both the Temple of their Goddess, and the Ears of their Hearers, with their filthy Words and Actions. For the following Rites were peculiarly observ'd in her Sacrifices.² Her Temple was open'd not by Hands, but Prayers; none entered who had tasted Garlick: The Priests sacrific'd to her sitting and touching the Earth, and offer'd the Hearts of the Victims. And lastly, among the Trees, the *Box* and the *Pine* were sacred to her. The *Box*, because the Pipes used in her Sacrifices were made of it.³ The *Pine*, for the sake of *Atys*, *Attes*, or *Attines*, a Boy that *Cybele* much lov'd, and made him *President* of her Rites, upon Condition, that he always preserv'd his Chastity inviolate. But he forgot his Vow, and lost that Virtue.⁴ Wherefore the offended Goddess threw him into such a Madness, that he emasculated himself; (tho' *Lucian* says that *Cybele* did it) and when he was about to lay violent Hands upon himself, in pity she turn'd him into a *Pine*.

But take notice that there was a true *Atys*, the Son of *Crasus* King of *Lydia*. He was born dumb; but when he saw in the Fight a Soldier at his Father's back, with a Sword lifted up to kill him, the Strings of his Tongue, which hinder'd his Speech, burst; and by speaking clearly, he prevented his Father's Destruction.

¹ Apulei. 8. Metam. Claud. 2. de raptu. ² Serv. in 6. Æneid. Athen. ap. Lil. Gyrald. p. 143. Lil. Gyrald. synt.

³ p. 143. Lactant. p. in 8. Theb. ⁴ Serv. in Æneid.

⁵ August. 7. de Civitate Dei. ⁶ Lucian de dea Syria.

SECT. V. *The Priests of CYBELE.*

I Just now told you that her Priests were call'd *Galli* from a River of *Phrygia*, of that Name: Such was the Name of the Water of this River, that whosoever drank of it immediately grew mad, to such a Degree as to geld himself. This is certain that the *Galli* were castrated, and from thence call'd *Semiviri*; as often as they sacrificed, they furiously cut and slash'd their Arms with Knives, and thence all furious and mad People were call'd *Gallantes*. Besides the Name of *Galli*, they were also call'd *Curetes*, *Corybantes*, *Telchines*, *Cabiri*, and *Idæi Dactyli*. Some say, that these Priests were different from the *Galli*; but because most People believe them to be the same, and say that they were all Priests of *Cybele*, therefore I will speak something of each of them.

The *Curetes* were either *Cretans*, or *Ætolians*, or *Eubæans*; and had their Name from ³ Shaving; so that *Curetes* and *Detonsi* signify almost the same thing. For they shaved the Hair of their Heads before, but wore Hair behind, that they might not be taken (as it has often happen'd) by the Forelocks, by the Enemy; or perhaps they were call'd *Curetes*, ⁴ because they were habited in long Vests like young Maidens, or lastly, ⁵ because they educated *Jupiter* in his Infancy.

Her Priests, were also call'd *Corybantes*, because in the Sacrifices of their Goddess, they toss'd their Heads and danced, and *butted* with their Foreheads like Rams, after a mad Fashion. Thus when they intimated any

¹ Lil Gyrald. p. 141. ² Varr. apud Noon in verbo Castus.

³ ἀπὸ τῆς κεφαλῆς, a tonsura Curetes dicebantur. ⁴ ἀπὸ τῆς κόρης, a pulla, quod puellarem stolam induebant. ⁵ ἀπὸ τῆς κορυφαίας ab educatione juvenum quod Jovem infantem aluisse perhibentur. Strabo.

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one in their Sacrifices, ¹ they placed him in a Chair, and danced about him like Fools.

Another Name of her Priests was *Telchines*, and they were famous Magicians and Enchanters; they came from *Crete* into *Cyprus*, and thence into *Rhodes*, which latter Island was call'd *Telchinis*, from them. ² Or if we believe others, they were deserving Men, and invented many Arts for the Good of the Publick: for they first set up the Statues and Images of the Gods.

The *Cabiri* or *Caberi*, so call'd from *Cabiri*, Mountains of *Phrygia*, ³ were either the Servants of the Gods, or Gods themselves, or rather *Dæmons*, or the same with the *Corybantes*; for People's Opinions concerning 'em are different.

The *Idæi Dactyli* ⁴ were the Servants and *Assistants* of *Magna Mater*; call'd *Idæi* from the mountain *Ida*, where they liv'd; and *Dactyli*, ⁵ from the *Fingers*; for these Priests were ten, like the Fingers; ⁶ they serv'd *Rhea* every where, and in every thing; as if they were *Fingers to her*. ⁷ Yet many affirm, that there were more then ten.

¹ ἀπὸ τοῦ κορύττειν a cornius feriendo & καίωνν incendio Strabo. l. 1. Plato in Euthyd. ² Strabo ibid. ³ Idem. ibid. ⁴ Sophocl. apud. Lil. Gyr. ⁵ Digitum enim Græce dicuntur δάκτυλοι Jul. Pol. l. 1. ⁶ Strabo, Diod. ap. Gyr.

C H A P. VIII.

SECT. I. CERES, Her Image.

YOU have said enough, dear Sir, of *Cybele*; pray tell me, who that tall, majestick Lady is, that stands there, ¹ beautified with yellow Hair, and crowned

¹ Ovid. 4. Fast. Arnobius 5. contra gentes. Martian. 2. de Nupt.

with

with a Turbant compos'd of the ears of Corn; her Bosom smells with Breasts as white as Snow. Her right Hand holds a handful of Poppies and Ears of Corn, and in her left is a lighted Torch.

SECT. II. *The Explication of the Image.*

*M*T is *Ceres*, my *Palæophilus*,¹ the Daughter of *Saturn* and *Ops*; whose singular Beauty made the Gods themselves her Lovers and Admirers. Her Brothers *Jupiter* and *Neptune* fell in love with her, and debauch'd her: She had *Proserpina* by *Jupiter*; and by *Neptune* it is uncertain whether she had a Daughter or a Horse; For,² as some say, when she avoided the Pursuits of *Neptune*, who follow'd her, she cast herself among a drove of Mares, and immediately put on the Shape of a Mare; which *Neptune* perceiving, he made himself a Horse; and from her he begat the Horse *Arion*.³ *Ovid* himself is of this Opinion: And from hence I suppose the Story comes, which *Pausanias* relates. Upon the Mountain *Elæus* in *Arcadia*, an Altar was dedicated to *Ceres*; her Image had the Body of a Woman, but the Head of a Horse; it remain'd entire and unhurt in the midst of Fire. Yet others have told us, that *Cretes* did not bring forth a Horse, but a Daughter: ⁴ the *Arcadians* thought it a wicked Thing to call this Daughter by any other Name

¹ Hesiod. in Theogon. ² Idem ibid. ³ Procl. in Geor. Virg.

⁴ *Et te, flava comas frugum mitissima Mater, Sensit equum.* Metam. 6

The Gold-hair'd gentle Goddess *Ceres* knew
Thee in an Horse's shape.

⁵ Pausanias in Arcad.

⁶ Pausanias in Arcadicis.

than ¹ *the Lady*, or *the great Goddess*, which were the usual Names of her Mother *Ceres*.

Ceres was greatly ashamed of this Disgrace: She exceedingly lamented the Loss of her Honour, and testify'd her Sorrow by the Mourning Cloaths, which afterward she wore, (whence she was nam'd *Melana Méλαινα nigra*) she retired into the dark Recesses of a Cave, where she lay so privately, that none of the Gods knew where she was; till *Pan the God of the Woods* discover'd her by chance, and told *Jupiter*; who sending the *Fates* to her, persuaded her at last to lay aside her Grief, and rise out of the Cave, which was a happy and joyful Thing for all the World. For in her Absence, a great Infection reign'd throughout all sorts of living Creatures, which sprang from the Corruption of the Fruits of the Earth, and the Granaries every where.

P. But why were the Fruits of the Earth corrupted in her Absence?

M. Why? Do you not know that she is the *Goddess of the Fruits*, and that her very Name is derived ² from her care, in producing or preserving the Fruits of the Earth. And have you not heard that she first invented and taught the Art of tilling the Earth, and sowing Corn and all Pulse (except Beans) and of making Bread therewith, whereas before they eat only *Acorns*? This you may learn from ³ *Ovid*, who tells us, that *Ceres* was the first that made Laws, provided wholesom Food, and taught the Art of Husbandry, of Plowing and Sowing: For before her time, the Earth lay rough and un-

¹ Δέσποινα Domina, & Magna Dea. ² *Ceres* dicitur quasi *Gerēs* a gerendis fructibus: Aut quasi *Serens*, vel ab antiquo Verbo *Cereo*, quod idem est ac *Creo*, quod cunctarum frugum creatrix sit & altrix. Cicero 2. de Nat. Deorum Maten. de prof. Rel. c. 18. Scaliger & Servius in 1 Georg. Callimach. Hymn. in Cererem.

³ Plin. 7. cap. 56.

cultivated, cover'd with Briars, and unprofitable Plants ; when there were no Proprietors of Land, they neglected to cultivate it ; when no body had any Ground of his own ; they did not care * to fix Land-marks : But all things were common to all Men, 'till *Ceres*, who had invented the Art of Husbandry, taught Men how to exercise it, and then they began to contend and dispute about the Limits of those Fields, from whose Culture they reap'd so much Profit, and from hence it was necessary that Laws should be enacted to determine the Rights and Properties of those who contended. For this Reason *Ceres* was named the † Foundress of Laws,

P. I understand now the meaning of her Crown made of Corn ; but yet I do not see what that *Handful of Poppies* signifies.

M. I will explain the signification of that also in its Place ; but first let me speak of some other Things.

As, 1. She is beautiful and well shaped, because the Earth, which she resembles, appears beautiful and delightful to the Beholders ; especially, when it is array'd with Plants, diversify'd with Trees, adorn'd with Flowers, enriched with Fruits, and cover'd with Greens, when it displays the Honours of the Spring, and

* *Prima Ceres unco glebam dimovit aratro,*

Prima dedit fruges alimentaque mitia terris,

Prima dedit leges. Cereris sunt omnia munus.

Ceres was she, who first our Furrows Plough'd :

Who gave sweet Fruits, and easy Food allow'd.

Ceres first tam'd us with her gentler Laws,

From her kind Hand, the World Subsistence draws.

Aut signare quidem, aut partiri limite campum.

Or to make Land-marks, or to balk their Fields.

† *Legifera* & Græce *θεσμοφορῆς* ; ejusque sacra dicebantur *θεσμοφορέα* : Vocabatur etiam *Ceres* *δημήτης* quasi *τηνῆς* id est Terra Mater. Virg *Æn.* 3. & *Servius* ibid.

pours forth the Gifts of *Autumn* with a bountiful Hand.

2. Her Hair is *yellow*, and when the Ears of Corn are ripe, they are adorn'd with that golden Colour.

3. Her Breasts swell with Milk, (¹ whence she is stiled *Mammofa* sometimes) ² because after the Earth is impregnated with Seed, and big with the Fruits thereof, it brings forth all Things out of itself in abundance, and like a Mother, feeds and nourishes us ; whence she is call'd ³ *Alma*, and ⁴ *Altrix nostra*.

4 She holds a lighted Torch, because when *Proserpina* was stol'n away by *Pluto*, her Mother ⁵ *Ceres* was greatly afflicted at the Loss of her Daughter, and being very desirous to find her again, she kindled her Torches (they say) with the Flames which burst from the Top of the Mountain *Ætna*; and with them sought her Daughrer thro' the whole World.

5. She carries Poppy, because, when thro' Grief she could not obtain the least Rest or Sleep, *Jupiter* gave her Poppy to eat : ⁶ For they say this Plant is endued with a Power to create Sleep and Forgetfulness. Her Grief was a little allay'd by Sleep, but she forgot not her Loss, and after many Voyages, and Journeys, she at last heard where *Proserpina* was, as you will hear in its proper Place.

P. But what is that young Man, that sits in a Chariot drawn by flying Serpents ?

M. It is *Triptolemus*, in the Chariot which *Ceres* gave him. He was the Son of *Eleusius*, or *Cereus* a Nobleman. *Ceres* brought him up from his Infancy, upon this Occasion : Whilst she sought *Proserpina* by Sea and Land, ⁷ upon the Way she came into the City

¹ Lil. Gyrat synt. 14. ² Cicero 2. & 3. de nat. Deor. ³ Virgil 1. Georg. ⁴ Cicero de Nat. Deor. 2. ⁵ Cicero in Verrem. ⁶ Serv in 1 Georg.

⁷ Callimachus in hymnis Cereris.

Eleufis, where the Father of *Triptolemus* entertain'd her; whose Kindnefs ſhe requited, by breeding up his young Son, which in the Day time ſhe fed * with *celeſtial and divine Milk*, but in the Night cover'd him all over with Fire. The Child in a few Days became a beautiful young Man, by this extraordinary Manner of Education; inſomuch that his Father greatly wondering at this ſpeedy Progreſs, was very deſirous to know how *Ceres* dealt with his Son; her therefore look'd thro' a ſmall Hole, and ſaw *Ceres* cover his Son *Triptolemus* with burning Coals: This affrighted him ſo, that he cry'd out, that *Ceres* was murdering his Son, wherefore he ran into the Room to ſave him. *Ceres* puniſh'd his imprudent Curioſity with Death; then putting *Triptolemus* into the Chariot that you ſee, ſhe ſent him throughout the World, to ſhew mankind the Uſe of Corn. He executed her Commands ſo faithfully, and taught men the Art of Husbandry, of Sowing and Reaping, and of Threſhing the Corn ſo well, that he obtain'd his Name † *Triptolemus* from thence. ‡ *Ovid* gives us an excellent Deſcription hereof in the End of the fifth Book of his *Metamorphoſis*.

* *Servius* in *Geor.* 1. † *Triptolemus* diciter quaſi *τεῖλας τὰς ἐλάας* id eſt, hordeum terens. *Hygin.* fab. 147.

‡ ——— *Geminos Dea fertilis angues*

Curribus admovit, franſiſque coercuit ora,

Et medium cæli, terraſque per aera veſta eſt.

Atque levem currum Tritonnida miſit in arcem

Triptolemo; partimq; rudi data ſemina juſſit

Spargere humo, partim poſt tempora longa reculta.

Ceres her Chariot mounts: Yok'd Dragons ſtand,

Tame and obedient to her gentle Hand:

With ſtretch'd out Wings thro' yielding Air they fly:

'Till *Ceres* ſends her Chariot from the ſky

To good *Triptolemus* her *Athenian* Friend:

Triptolemus, whoſe uſeful Cares intend,

The common Good: Seed was the Chariots Load,

Which ſhe on him for publick Uſe beſtow'd.

Part ſhe for fallow Fields new plough'd deſign'd,

And part for Land by frequent Tilt reſign'd

P. But what *Evet* is that near the Wheel of *Ceres* Chariot? For I fancy I see an *Evet* there.

M. That Creature was once a Boy, whom *Ceres*, for his Malapertness, changed into a little Beast like a Lizard. For when *Ceres* was very weary with Travelling and Thirsty, she came to a Cottage, and beg'd a little Water to wash her Mouth, of an old Woman that liv'd there: The old Woman not only gave her Water, but also Barley-broth; which when the Goddess sup'd up greedily, the Woman's Son *Stellio*, a saucy Boy, mock'd her. This rais'd *Ceres*'s Anger so far, that in a Rage she flung some of the Broth into the Boy's Face, † who was thereby changed into an *Evet* or *Newt*.

But do you see the Man rowling himself upon the Ground, and tearing and eating his own Flesh?

P. I observe him; What is his Name, and why is he so cruel to himself?

M. They call him *Erisichon*. In Contempt of the Sacrifices of *Ceres*, he denied her Groves, and cut down one of her Oaks; for which he was punish'd with perpetual Hunger: So that when he has devour'd all the Meat and Food which he can by any ways procure, he is forced to eat his own Flesh, to support his own Body; and to bring upon himself an horrible Death, the better to sustain his Life.

† *Fugit anum, latebramque petit, aptamque colori
Nomen habet, variis stellatus corpora guttis.*

Flies the old Wife, and creeps into a Hole,
And from his speckled Back a Name he gets.

SECT. III. *The Sacrifices of CERES.*

AMong all the *Cerealia*, or Sacrifices Instituted to the Honour of *Ceres*, these which follow are the chief; *Eleusinia*, (by which * Name the Goddess

* *Pausan.* in *Atticis.*

ner self was also known) were so called, because they were first celebrated in the City *Eleusis*. Of these were two sorts; the *Majora*, consecrated to *Ceres*; and the *Minora* to *Proserpina*. ¹ It was a Custom, that those who were initiated in the *Majora*, never pull'd off the Cloaths which they then wore, 'till they fell off in Rags. ² In both the *Majora* and *Minora*, a perpetual and wonderful Silence was kept: To publish any Thing concerning them was a Crime; whence came the Proverb concerning *silent Persons*, *Ἀττικὰ ἐλευσίνια*, [*Attica Eleusinia*] and the Word *Mysterium* signifies a religious Rite, from *μύω* [*Muo*] *os claudio*. Lighted Torches were used in these Sacrifices, ³ because *Ceres* with them sought *Proserpine*; and up and down the Streets and the High-ways, they cry'd out, *Proserpine*, 'till they fill'd all Places with their dismal Howlings; *Games* were celebrated in these Sacrifices, in which the *Victors* ⁴ were honour'd with a *Barley Crown*.

The ⁵ *Thesmophoria* were instituted by *Triptolemus*: And those Women who vow'd perpetual Chastity, were initiated in them. For some Days a Fast was kept; and Wine was ⁶ altogether banish'd from her Altar; whence this Expression came, *Cereri nuptias facere*, which (among the Ancients) signifies a *Feast*, where there was no Wine. Swine were sacrificed to this Goddess, ⁷ because they hurt the Fruits of the Earth. And

¹ Plut. in Demetrio. ² Aristoph. in Pluto. ³ Seneca l. 7. nat. quæst. c. 31.

⁴ *Nocturnisque Hecate triviis ululata per urbes.*

Æneid. 4. vide Servium.

And *Hecate* by Night ador'd with Shrieks.

⁵ Pindar. in Isthm. ⁶ Pliny l. 24. Servius in *Æneid. 3.*

⁷ *Prima Ceres avidæ gavisa est sanguine porca:*

Ultra suas merita cade nocentis opes. Ovid. Fast. l. 1.

Ceres with Blood of Swine we best atone,

Which thus require the Mischiefs they have done.

Garlands

183 *Of the Gods of the Heathens.*

Garlands, 'composed of Ears of Corn, were offer'd to her.

Ambarvalia were instituted to purge the Fields, and to beg Fruitfulness and Plenty; they were so call'd ¹ because the Sacrifice was led about the Fields; as the Suburbs [*amburbium*] was esteem'd sacred, because the Sacrifice was carry'd round the City. These Sacrifices were perform'd by Husbandmen, ² who carry'd a Sow big with young, or a Cow-calf, thro' the Corn and the Hay, in the Beginning of Harvest, *thrice*; The Countrymen following him with Dancing, and Leaping, and Acclamations of Joy, 'till all the Fields rung with the Noise. In the mean Time, one of them, adorn'd with a Crown, sung the Praises of *Ceres*; and after they had offer'd an Oblation of Wine mix'd with Honey and Milk, before they began to reap, they sacrificed the Sow to her. ⁴ The Rites of these *Ambarvalia* are beautifully described by *Virgil*.

¹ *Flava, Ceres, tibi sit nostro de rure corona
Spicea, qua templi pendeat ante fores.* *Tibullus*

To thee, Fair Goddess, we'll a Garland plait
Of Ears of Corn, t' adorn thy Temple-Gate.

² *Quod victima ambiret arva; Serv. in 1. Georg.*

³ *Virg. 3. Ecl.*

⁴ *Cuncta tibi Cererem pubes agrestis adoret.*

Cui tu lacte favos, & miti dilue Baccho,

Terque novas circum felix eat hostia fruges;

Omnis quam chorus, & socii comitentur ovantes,

Et Cererem clamore vocent in testa: neque ante

Falcem maturis quisquam suppenat aristis,

Quam Cereri, torta redimitus tempora quercu,

Det motus incompósitos, & carmina dicat.

Let ev'ry Swain adore her Power divine.

And Milk and Honey mix with sparkling Wine:

Let all the Choir of Clowns attend this Show.

In long Procession, shouting as they go;

Invoking her to bless their yearly Stores,

Inviting Plenty to their Crowned Floors.

Thus

Thus in the Spring, and thus in Summer's Heat,
Before the Sickles touch the ripening Wheat,
On *Ceres* call, and let the lab'ring Hind
With oaken Wreaths his hallow Temples bind :
On *Ceres* let him call, and *Ceres* praise,
With uncouth Dances, and with Country-Lays.

CHAP. IX.

SECT. I. *The Muses. Their Image.*

P. **O** What Beauty, What Sweetness, What Elegancy
is here !

M. You mean in these Nine *Virgins*, * that are
crown'd with Palms, do you not ?

P. Certainly. How pleasantly and kindly they smile ?
How decent and becoming is their Dress ! How hand-
somely do they sit together in the Shade of that Laurel
Arbor ! How skilfully some of them play on the Harp,
some upon the Cittern, some upon the Pipe, some upon
the Cymbal, and some harmoniously sing and play at
once ! Methinks I hear them with united Minds, Voices
and Hands, make an agreeable Concord arise from
their different Instruments, governing their several
Voices in such a Manner, that they make the most noble
Harmony, whose pleasing Charms entring into my Ears
ravish my Mind with Pleasure.

M. They are the *Muses* ; † the Mistresses of all the
Sciences, the Presidents of the *Musicians* and *Poets*,
and the Governors of the Feasts and Solemnities of the
Gods. || *Jupiter* begat them of the Nymph *Mnemosyne*,
who afterwards brought them forth upon the Mountain
Pierius. Some affirm that they had other Parents,

* *Corint.* apud *Lyl.* *Gyrald.* p. 560. *Orph.* in *Hym.*
Mus. † *Hesiod.* in *Theog.* || *Tzerzes Chil.* 6. *hist.* 40.
and

and ^s ancient Writers say, that they liv'd before *Jupiter*, and were the Daughters of *Cælum*: They are call'd the Daughters of *Jupiter* and *Mnemosyne*, (which in *Greek* signifies *Memory*) because all Students and Scholars ought not only to have great Ingenuity, but ready Memories.

^s Mus. Ap. Lyl. Gyr.

SECT. II. *The Names of M U S Æ.*

THE *Musæ* were formerly call'd *Mosæ*, and were so named from a ¹ *Greek* Word, that signifies to *enquire*, because Men by enquiring of them learn the Things of which they were before ignorant. But others say, they had their Name from ² *their Resemblance*, because there is a Similitude, and an *Affinity*, and *Relation* betwixt all the Sciences; in which they agree together, and are united with one another. Wherefore the *Muses* are often painted with their Hands join'd, dancing in a Ring; in the middle of them sits *Apollo* their Commander and Prince. The *Pencil* of Nature describ'd them in that Manner upon the *Agate*, which *Pyrrhus*, who made War against the *Romans*, wore in a Ring. For in it was a Representation of the Nine *Muses* and *Apollo* holding an Harp; and these Figures were not delineated by Art, but by the spontaneous Handy-work of Nature; and the Veins of the Stone were form'd so regularly, that every Muse had her particular Distinction.

¹ ἀπὸ τῆ μῶσαι id est, ab inquirendo. Plato in Cratylo.

² Μῆσαι quasi ὁμοιοῦσαι id est similes, Cassiodo. ³ Plin. l. 37, c. 1.

SECT. III. *The Proper Names of the Muses.*

P. **W**HAT were the *Proper Names* of each of the Muses?

M. They had each of 'em a Name deriv'd from some particular Accomplishment of their Minds or Bodies.

The first *Calliope*, was so call'd ¹ *from the Sweetness of her Voice*; she presides over *Rhetorick*; and is esteem'd the most Excellent of all the Nine.

The Second, *Clio*, is so named from ² *Glory*. For she is the *Historical Muse*, and takes her Name from the *Famousness* of the Things that she records.

The Third, *Erato*, has her Name ³ *from Love* because she sings of *Amours*; or because learned Men are *belov'd* and prais'd by others. She is also call'd *Saltatrix*; for she first invented the Art of Dancing, over which she presided: She was also the Inventress of Poetry.

The Fourth, *Thalia*, from ⁴ *her Gaiety, Briskness and Pleasantry*: Because she sings pleasantly and wantonly: Some ascribe to her the Invention of Comedy, others of Geometry.

The Fifth, *Melpomene*, from ⁵ *the excellency of her Song*, and *the Melody she makes when she Sings*: She is suppos'd to preside over *Tragedy*, and to have invented *Sonnets*.

The Sixth, *Terpsichore*, has her Name from ⁶ *the Pleasure she takes in Dancing*, because she delights in *Balls*: Some call her *Citharistria*.

¹ ἀπὸ τῆς καλῆς ὀπῆς a suavitate vocis. ² ἀπὸ τῆς κλέους, a Gloria sc. rerum gestarum quas memorat. Schol. Ap. 1. ³ ἀπὸ τῆς ἐρώσεως ab amore. Ovid de arte l. 2. ἀπὸ τοῦ δάλλειν, id est, virere, germinare, & florere Procl. in Hesiod. a μέλωμαι canto & modulator, vel ἀπὸ τοῦ μέρος ποιεῖν concentum facere. ⁴ ἀπὸ τέρεπειν τοῖς χοροῖς quod Choreis delectatur.

The Seventh, *Euterpe*, or *Euterpia*, from ¹the Sweetness of her singing: Some call her *Tibicina*, because, according to them, she presides over the Pipes: And some say, *Logick* was invented by her.

The Eighth, *Polyhymnia* or *Polymnia*, or *Polymnie*, from ²her excellent Memory: And therefore the Invention of writing History is attributed to her; which requires a good Memory. It was owing to her: ³That the Songsters add to the Verses that they sing, Hands and Fingers which speak more than the Tongue; an expressive Silence; a Language without Words; in short, Gesture and Action.

The Ninth, ⁴*Urania*, was so called either because she sings of divine Things, or because, thro' her Assistance, Men are praised to the Skies; or because, by the Sciences, they become conversant in the Contemplation of Things Celestial.

Bahusius, a Modern Poet has compris'd the Names of these Nine Muses in a ⁵Distich: That is, he has made the Nine Muses to stand, which is something strange, but upon a leven Feet. Perhaps you will remember their Names better, when they are thus join'd together in two Verses.

¹ ab εὐτερπῆς jucunda nempe in concentu. ² a πολὺς multus, & μνήα memoria. ³ Plut. in sympos. quod carminibus additæ sint Orchestrarum loquacissimæ manus, linguosi digiti, silentium clamorū, expositio tacita, uno verbo gestus & actio. ⁴ ἀπὸ τοῦ ἑρηνῆα Cælo.

⁵ Calliope, Polymneia, Erato Clio, atque Thalia, Melpomene, Euterpe, Terpsichore, Urania, Bahuf 4 Epig. 1.

SECT. IV. *The Common Names of the MUSES.*

P. **W**HAT Names have the *Muses* common to them all?

M. The most remarkable are,

Heliconides,

Heliconides, or *Heliconiades* from the Mountain *Helicon* in *Baotia*.

Parnassides, from the Mountain *Parnassus* in *Pho-
ris*, which has two Heads; ¹ where if any Person
slept, he presently became a Poet. It was anciently
call'd *Larnassus*, from *Larnace*, the Ark of *Deuca-
lion*, which rested here; and was named *Parnassus*,
after the Flood, from an Inhabitant of this Mountain so
call'd.

Citherides, or *Citheriades*, from the Mountain *Cithe-
ron*, where they dwell.

Aonides, from the Country *Aonia*.

Pierides, and *Pieria*, ² from the Mountain *Pierus*
or *Pieria* in *Thrace*; or from the Daughters of *Pierius*
and *Anippe*; who daring to contend with the Muses,
were chang'd into *Pyes*.

Pegafides and *Hippocrenides*, from the Famous
Fountain *Helicon*; which by the *Greeks* is call'd ³ *Hip-
pocrene*, and by the *Latins* ⁴ *Caballinus*, both which
Words signify the Horse's Fountain: It was also named
Pegaseius from *Pegasus*, the winged Horse, ⁵ who strik-
ing a Stone in this Place with his Hoof, open'd the
Fountain, ⁶ and the Waters of it became vocal.

Aganippides and *Aganippeæ*, from the Fountain
Aganippe.

Castalides, from the Fountain *Castalius* at the Foot
of *Parnassus*.

¹ Persius in proœmio. ² idem ibid. ³ ab ἵππῳ equus
& πηλὴν fons. ⁴ Caballinus, a Caballus, id est, equus. ⁵
Ovid. 5. Metam. ⁶ Sidonius Apollin.

SECT. V. The Number of the Muses.

P. WHAT was the Number of the *Muses*?

M. Some write, ¹ that they were but Three
in the beginning; because *Sound*, out of which all

¹ Var apud August.

Singing is form'd, is naturally *threefold* ; either made by the Voice alone ; or by blowing, as in Pipes ; or by striking, as in Citerns and Drums. Or it may be, because these are three Tones of the Voice or other Instruments, the *Bass*, the *Tenor*, and the *Treble*. ² Or because three is the most perfect of *Numbers* ; for it agrees to the Person of the Godhead. ³ Or lastly because all the Sciences are distributed into three general Parts, *Philosophy*, *Rhetorick* and *Mathematicks* ; and each three Parts are subdivided into three *other* Parts, *Philosophy* into *Logick*, *Ethicks*, and *Physick* ; *Rhetorick* into the *Demonstrative*, *Deliberative* and *Judicial Kind* ; *Mathematicks* into *Musick*, *Geometry* and *Arithmetick*. Whence it came to pass, that they reckon'd not only Three *Muses*, but Nine.

Others give us a different Reason why they are Nine. ⁴ When the Citizens of *Sicyon* appointed three skilful Artificers to make the Statues of the Three *Muses*, promising to choose those three Statues out of the Nine, which they liked best : They all were so well made, that they could not tell which to chuse ; so that they brought them all, and placed them in the Temples : And *Hesiod* afterwards assign'd to 'em the Names mentioned above.

P. Were they *Virgins* ?

M. ⁵ Some affirm it ; and others deny it, who reckon up their Children. But however, let no Person *despise the Muses*, unless he designs to bring Destruction upon himself by the Example of *Thamyra* or *Thomyris* ; ⁶ who being conceited of his Beauty and Skill in singing, presumed to challenge the *Muses* to sing, upon Condition, that if he was overcome, they should punish him as they pleas'd. And after he was overcome, he was deprived at once, both of his Harp and his Eyes.

² Censorin. de die natali. ³ Phur. de deorum natura.

⁴ Var ibid. ex Lil. Gyr. p. 261. ⁵ Plato ap. eundem. Vide Nat. Com. ⁶ Homer. liad 2 Plutarch. de Musica.

CHAP. X.

SECT. I. THEMIS, ASTRÆA,
NEMESIS.

P. These three Goddesses, I see, contrive and consult together of Affairs of great Moment.

M. I suppose so: For the Business of them is almost the same. The same Function is incumbent upon each of them: But however, let us inspect them all singly.

Themis, the first of them, is the Daughter of *Cælum* and *Terra*. According to the Signification of her Name, her Office is to instruct Mankind to do Things honest, just and right. Wherefore, her Images were brought, and plac'd before those who were about to speak to the People, that they might be admonish'd thereby to say nothing in publick, but what was just and righteous. Some say, she spoke Oracles at *Delphi* before *Apollo*; tho' *Homer* says, that she serv'd *Apollo* with *Nectar* and *Ambrosia*. There was another *Themis*, of whom, *Justice*, *Law* and *Peace* are said to be born. *Hesiod* by way of Eminence calls her *Modest*, because she was ashamed to see any Thing that is done against Right and Equity. *Eusebius* calls her *Carmenta*; because by her Verse and Precepts she directs every one to that which is just. Where he means a different *Carmenta* from the Roman *Carmenta*, who was the Mo-

¹ Hesiod. in Theogon. ² *Θέμις* enim significat *fas*. ³ Ex Lil. Gyr. ⁴ Ex Ovidii Metam. l. 1. ⁵ Hymn. in Apollinem. ⁶ *αἰδούλη* id est, pudibundam. Hesiod. in Theogon. ⁷ quod carminibus edictisque suis præcipiat unicuique quod justum est. Eusebius l. 3. præp. Evang.

ther of *Evander*, otherwife call'd *Themis Nicostrata*, a Prophetical Lady; she was worshipped by the *Romans*, because she prophesied; and was call'd *Carmenta* either ² from *the Verse* in which she uttered her Predictions, or ³ from *the Madness* which seem'd to possess her when she prophesied. To this Lady an Altar was dedicated near the Gate *Carmentalis*, by the *Capitol*; and a Temple was built to her Honour also upon this Occasion. ⁴ The *Senate* forbade the married Women the Use of *Litters* or *Sedans*, they combined together, and resolv'd, that they would never bring Children, unless their Husbands rescinded that Edict; they kept to this Agreement with so much Resolution, that the Senate was oblig'd to change their Sentence, and yield to the Women's Will, and allow them all *Sedans* and *Chariots* again. And when their Wives conceived, and brought forth fine Children, they erected a Temple in Honour of *Carmenta*.

Astrea, the Daughter of *Aurora* and *Astræus* the *Titan*, (or as others rather say, the Daughter of *Jupiter* and *Themis*) was esteem'd the Princess of *Justice*. The Poets feign, that in the *Golden Age* she descended from Heaven to the Earth; and being offend'd at last by the Wickedness of Mankind, she return'd to Heaven again, after all the other Gods had went before her.

She is many times directly call'd by the Name of *Justitia*; as particularly by ⁵ *Virgil*. And when she had

¹ Solinus in descriptione Romæ. ² a carmine. Ovid. Fast. ³ quasi carens mente. ⁴ Vide Ovid. in Fastis. l. 2.

⁵ Hesiod in Theogon. ⁶ Justitiæ antistita.

⁷ *Vista jacet pietas, & virgo cade madentes*

Ultima cœlestium terras Astra à reliquit.

All Dury dies, and wearied Justice flies
From bloody Earth at last, and mounts the Skies.

⁸ *extrema per illos*

Justitia excedens terris uestigia fecit. Virg. Georg. l. 2.

Justice last took her flight from hence, and here
The Prints of her departing Steps appear,

return'd to Heaven again, she was plac'd where we now see the Constellation, * *Virgo*.

The Parents of *Nemesis* were † *Jupiter* and *Necessity*; or, according to others, *Nox* and *Oceanus*; she was the Goddess that rewarded Virtue, and punished Vice; and she taught Men their Duty, so that she receiv'd her Name ‡ from the Distribution that she made to every body. *Jupiter* enjoy'd her, as the Story says, in the Shape of a Goose; § after which she brought forth an Egg, which she gave to a Shepherd whom she met, to be carry'd to *Leda*. *Leda* laid up the Egg in a Box, and *Helena* was soon after produced of that Egg, but others gives us quite different Accounts of the Matter. The *Romans* certainly sacrificed to this Goddess, when they went to War; whereby they signify'd that they never took up Arms, unless in a just Cause. She is call'd by another Name, *Adraستا*, from *Adraстus*, a King of the *Argives*, who first built an Altar to her: Or perhaps from ¶ the Difficulty of escaping from her; because no guilty Person can flee from the Punishment due to his Crime, tho' sometimes *Justice* overtakes him late: She has indeed * Wings, but does not always use them, but then † the slower her Foot is, the harder is her Hand.

Ramnusia is another Name of this Goddess, from *Rhamnus* a Town in *Attica*, § where she had a Temple; in which ¶ there was a Statue of her made of one

* Boccac. l. 4. Geneal. Deor. † Pausan. in Arcad.

‡ ἀπὸ τῆ ἐκαστῆ ἐπιμενέσεως a distributione quæ unicuique fit, Plato de legibus Dial. § Apollodorus lib. 3. Biblioth. § ab α, non, & διδρασκω fugio, quod videlicet nemo nocens effugere queat poenam suis sceleribus debitam.

* Pausan. in Atticis.

† Ad scelerum poenas ultrix venit ira Tonantis,

Hoc graviore manu, quo graviore pede.

Vengeance divine to punish Sin moves slow,

The slower is its Pace the furer is its Blow.

§ Strabo. l. 9. ¶ in Atticis.

Stone, ten Cubits high, she holds the Bough of an Apple-Tree in her Hand; and has a Crown upon her Head, in which many Images of Deer were engraven. † she had also a Wheel, which denoted her Swiftneſs when ſhe avenges.

† *Sed Dea, quæ nimis obſtat Rhamnusia votis,
Ingemuit, flexitque rotam*—Claudian,
Th' avenging Goddeſs t'our Deſires unbent.
Fiſt groan'd, then turn'd her Wheel.

C H A P. XI.

S E C T I. *The Gods of the Woods, and the RURAL Gods, Firſt PAN. His Names.*

WE are now come into the ſecond Part of the Right-hand Wall; which exhibits the Images of *the Gods and Goddeſſes of the Woods*. Here you may ſee the Gods, *Pan, Sylvanus*, and the *Fauni, Satyri, Silenus, Priapus, Ariſtaeus* and *Terminus*:

And there you ſee the Goddeſſes, *Diana, Pales, Flora, Feronia, Pomona*, and an innumerable Company of *Nymphs*.

P. What *Gods* do you ſhew me? Do you call thoſe *Cornuted Monſters* Gods? who are half Men, and half Beaſts, hairy and ſlaggy, with Goats Feet, and Horſes Tails!

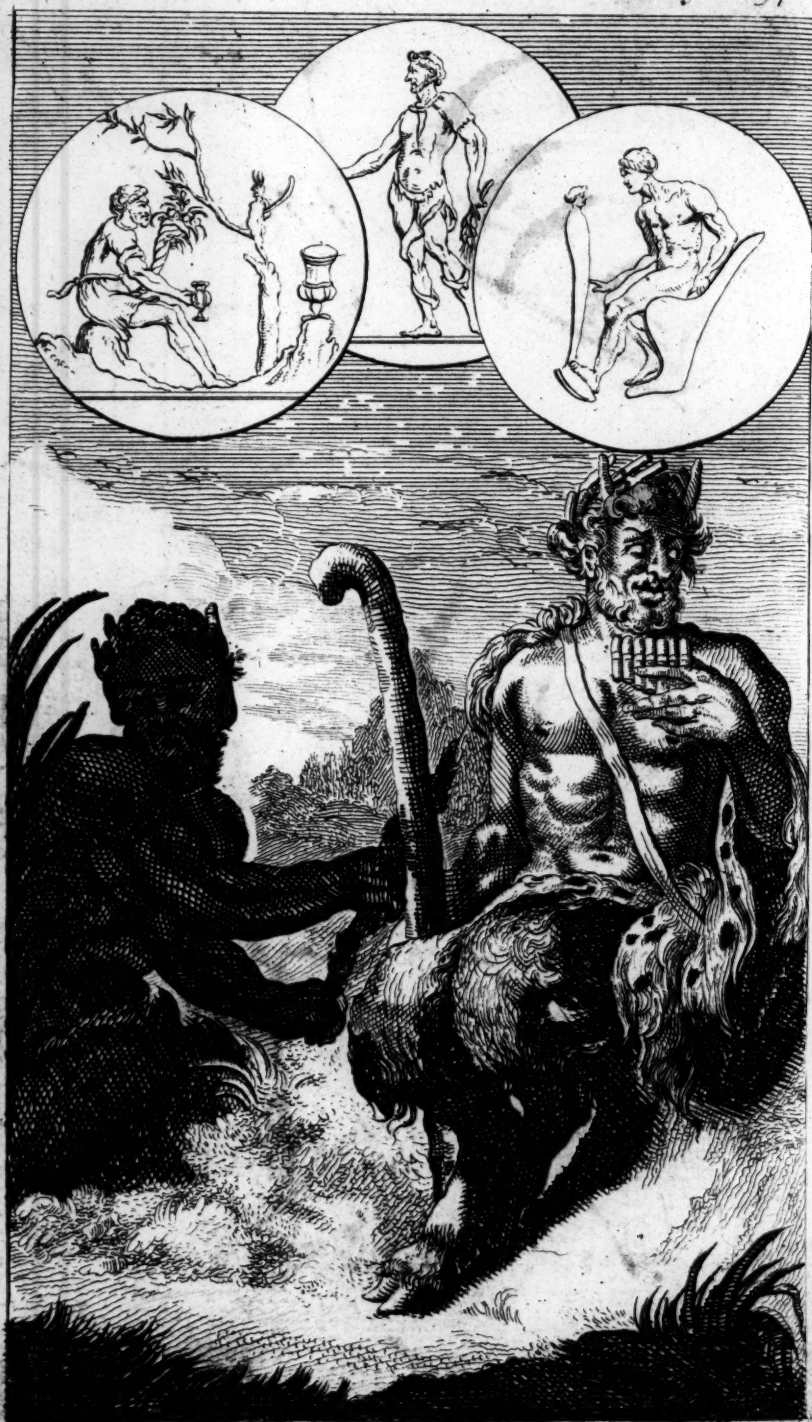
M. Why not? ſince they have attain'd to that Honour. Firſt, let us examine the Prince of them all, *Pan*.

Pan, is call'd by that Name, either, as ſome tell us, † becauſe he was the Son of *Penelope* by *all her Wooers*; or * becauſe he exhilerated the Minds of *all the Gods* with the Muſick of the Pipe, which he invented; and by the Harmony of the Cittern, upon which he play'd

† *A ταν omne, quod ex omnium Procorum congreſſu, cum Penelope ſignatus* Samius. * Homer in hym.

Henry W. 386
M
on
Wed. 300

To
M^{rs} Thistle
in Duke Street
Near Bloomsbury Market
London



skilfully as soon as he was born. Or perhaps he is call'd *Pan*, † because he governs the Affairs of the *Universal* World by his Mind, as he represents it by his Body; as we shall see by-and-by.

The *Latins* call'd him *Imus* and *Incubus*, the *Night-Mare*; * because he uses Carnality with all Creatures.

And at *Rome* he was worshipp'd, || and call'd *Lupercus* and *Lyceus*: To his Honour a Temple was built at the Foot of the *Palatine Hill*, and Festivals called *Lupercalia* were instituted, in which his Priests, the *Luperci*, ran about the City naked.

† Phurnutius, * Ab ineundo passim cum omnibus animalibus. Servius in *Æneid*. || Justin. l. 43.

SECT. II. *His Descent.*

HIS Descent is uncertain; but the common Opinion is, that he was born of *Mercury* and *Penelope*. † For when *Mercury* fell violently in love with her, and try'd in vain to move her; at last by changing himself into a very white Goat, he obtain'd his Desire, and begat *Pan*, of her, when she kept the Sheep of her Father *Icarus* in the Mountain *Taygetus*. *Pan*, after he was born, * was lapt up in the Skin of a Hare, and carry'd to Heaven. But why do I here detain you with Words? Look upon the Image of him.

† Herod. in *Euterpe*. * Homer. in *Hymn*.

SECT. III. *The Image of PAN.*

PAN that *Pan*? † that horned half-Goat, that resembles a Beast rather than a Man, much less a God; whom I see described with a smiling ruddy Face, and two Horns; his Beard comes down to his Breast, his

† Lucian in *Bacch*.

Skin is spotted, and his Legs and Thighs covered with long Hair; he has the Tail and the Feet of a Goat; his Head is crowned, and he holds a crooked Staff in one Hand, and in the other a Pipe of uneven Reeds, with the Musick of which he can cheer even the Gods themselves. O ridiculous Deity, fit only to terrify Boys!

M. Believe me, he has frightened the Men too: For, when the *Gauls*, under *Brennus*, their Leader, made an Irruption into *Greece*, and were just about to plunder the City *Delphos*, *Pan* in the Night frightened them so much, that they all betook themselves to flight, when no body pursued them. Whence we proverbially say, that Men are in † *Panick Fears*, when we see them affrighted without a Cause.

Now hear what the Image of *Pan* signifies. *Pan*, they say, is a Symbol of the Universal World, as I intimated before; * In his upper part he resembles a Man, in his lower part a Beast; because the superior and celestial part of the World is beautiful, radiant and glorious; as is the Face of this God; whose Horns resemble the Rays of the Sun, and the Horns of the Moon. The Redness of his Face is like the Splendor of the Sky; and the spotted Skin that he wears, is an Image of the Starry Firmament. In his lower parts he is shagged and deform'd, which represents the Shrubs and wild Beasts, and Trees of the Earth below. His Goat's Feet signify the Solidity of the Earth; and his Pipe of seven Reeds, that celestial Harmony which is made by the seven *Planets*. He has a *Sheep-book*, crooked at the top, in his Hand, which signifies the turning of the Year into it self.

† *Terrores Panici eorum sunt qui sine causa perterrentur.* *Paufanias, Plutarchus.* * *Servius in Eclog. 2.*

SECT. IV. Actions of PAN.

P. BUT what mean those young Ladies that dance about him?

M. They are Nymphs, which dance to the Musick of his Pipe; which Instrument *Pan* first invented. You'll wonder when you hear the Relations which the Poets tell of this Pipe, to wit, "as oft as *Pan* blows it, the Dugs of the Sheep are fill'd with Milk." For he is the God of the Shepherds and Hunters, the Captain of the Nymphs, the President of the Mountains, and of a Country Life; and the Guardian of the Flocks that graze upon the Mountains. Altho' his Aspect is so deform'd, yet when he changed himself into a white Ram, he pleas'd and gratified the Moon, 'as 'tis reported: the Nymph *Echo* fell also in love with him, and brought him a Daughter named *Iringes*, who gave *Medea* the Medicines (they say) with which she charm'd *Jason*. 'He could not but please *Dryope*, to gain whom, he laid aside, as it were, his Divinity, and became a Shepherd. But he did not court the Nymph *Sirinx* with so much Success: For she ran away to avoid so filthy a Lover; till coming to a River (where her Flight

¹ *Pan primus calamos cera conjungere plures*

Instituit

Virg. Ecl.

Pan taught to join with Wax unequal Reeds.

² *Orpheus* in Hymn. *Ibicus*, Poeta Græcus.

³ *Pan curat oves, oviumque magistros.*

Virg. Ecl. 2.

Pan loves the Shepherds, and their Flocks he feeds.

⁴ *Munere sic niveo lana, si credere dignum est,*

Pan Deus Arcadiæ, captam te, Luna, sefellit. *Virg. Georg. 3.*

'Twas thus with Fleeces milky white (if we
May trust report) *Pan*, God of Arcady,
Did bribe thee, *Cynthia*, nor didst thou disdain,
When call'd in woody Shades, to ease a Lover's Pain.

⁵ *Thextet*. Poeta Græcus. 'Homer. in Eymn.

was stop'd) she pray'd the *Naiades*, the *Nymphs of the Waters*, because she could not escape her Pursuer, to change her into a bundle of Reeds just as *Pan* was laying hold of her, † who therefore caught the Reeds in his Arms instead of her. * The Winds moving these Reeds backward and forward occasioned mournful, but musical Sounds, which *Pan* perceiving cut them down, and made of them Reeden Pipes. But † *Lu-*

† *Hic se mutarent liquidas orasse sorores :
Panaque cum pressam sibi jam Syringa putaret
Corpore pro Nympha calamos trivisse palustres. Metam. l. 1.*

When, that she might avoid a lustful Rape,
She beg'd her sister Nymphs to change her shape.
Pan thought h'had hugg'd his Mistress, when indeed
He only hugg'd a Truss of Moorish Reed.

* *Dumque ibi suspirat, motos in arundine Ventos
Effecisse sonum tenuem similemque querenti,
Arte nova, vocisque Deum dulcedine captum
Hoc mihi consilium tecum, dixisse, manebit :*

*Atque ita disparibus calamis compagine cœca
Inter se junctis nomen tenuisse puella.*

He Sighs, his Sighs the tossing Reeds return
In soft small Notes, like one that seem'd to mourn.

The new, but pleasant, Notes the God surprize,
Yet this shall make us Friends at last, he cries :

So he this Pipe of Reeds unequal fram'd
With Wax ; and *Syrinx* from his Mistress nam'd.

† ——— *Zephyri cava per calamorum sibila primum
Agrestes docuere cava inflare cicutas,
Inde minutatim dulces didicere querelas,
Tibia quas fundit digitis pulsata canentum,
Avia per nemora ac Sylvas saltusque reperta,
Per loca pastorum deserta, atque otia Dia. Lucr. l. 3.
And whilst soft Ev'ning Gales blew o'er the Plains,
And shook the sounding Reeds, they taught the Swains,
And thus the Pipe was fram'd, and tuneful Reed ;
And whilst the tender Flocks securely feed,
The harmless Shepherds tun'd their Pipes to love,
And *Amaryllis* sounds in ev'ry Grove.*

cretius

cretius ascribes the Invention of these Pipes not to *Pan*, but to some Country Men, who had observed, on some other Occasion, the whistling of the Winds thro' Reeds. In the Sacrifices of this God, † they offer'd to him Milk and Honey in a Shepherd's Bottle. He was more especially worshipp'd in *Arcadia*, for which reason he is so often call'd * *Pan Deus Arcadiæ*.

Some derive from him, ‡ *Hispania*, *Spain*, formerly call'd *Iberia*; for he liv'd there, when he returned from the *Indian War*, to which he went with *Bacchus* and the *Satyrs*.

† Theocr. in Viator. * Virg. 3. Georg. 4. Ecl. ‡ Lil. Gyr.

C H A P. XII.

S Y L V A N U S.

ALtho' many Writers confound the *Sylvani*, *Fauni*, *Satyri* and *Sileni*, with *Pan*; yet many distinguish them; therefore we will treat of them separately, and begin with *Sylvanus*.

That old Man is *Sylvanus*, whom you see placed next to *Pan*, with the Feet of a Goat, and the † Face of a Man, of little Stature; * he holds *Cypress* in his Hand stretched out. He is so called from *Sylvæ*, the *Woods*; for he presides over them. || He mightily lov'd the Boy *Cyparissus*, who had a tame Deer, in which he took great Pleasure. *Sylvanus* by chance kill'd it, whereupon the Youth died for Grief. ‡ Therefore *Sylvanus* changed him into a *Cypress-Tree*, and carried a Branch of it always in his Hand, in memory of his Loss.

† *Ælian. Hist. variæ*. * *Martian. de nuptiis*. || *Servius. in Virg. Æneid. & Georg.*

‡ *Et teneram a radice ferens, Sylvane, Cupressum, Georg. 22.*

A tender *Cypress* Plant *Sylvanus* bears.

There

There were many other *Silvani*, who endeavoured, as much as they could, to violate the Chastity of Women. St. *Austin* says, † *That they and the Fauni (commonly called Incubi) were oftentimes wicked to the Women, desiring and enjoying their Embraces.* And *Varro* says, that they were mischievous to big-bellied Women.

† *Eos cum Faunis, (quos vulgo Incubos vocant) improbos sæpe extitisse mulieribus, & eorum appetisse, & peregisse concubitum.* Aug. de Civitate Dei. l. 15. c. 23.

C H A P. XIII.

S I L E N U S.

That old Fellow, who follows next, with a flat Nose, and a bald Head, with large Ears, and a small, flat, gorbelly'd Body, is *Silenus*; so call'd, † from his *Jocular Temper*, because he perpetually jests upon People. He sits upon a * *Saddle-back'd Ass*; but when he walks, he leans upon a Staff. He was *Bacchus's* Foster-Father, his Master, and his perpetual Companion, and consequently almost always drunk. As we find him described ‡ in the sixth Eclog of *Virgil*. The Cup which he and

† *Απὸ τῆ ἀλλείπειν*, id est, dicteria in aliquem dicere. *Ælian.* 3. Var. Hist. c. 10. * *Pando Asello.*

‡ *Silenum pueri somno videre jacentem, Inflatum hesternæ venas, ut semper, Iaccho; Serta præcul, tantum capiti delapsa jacebant, Et gravis attrita pendebat Cantharus ansa.*

— Two Satyrs, on the Ground, Stretch'd at his Ease, their Sire *Silenus* found, Dos'd with his Fumes, and heavy with his Load, They found him snoring in his dark Abode; His rosie Wreath was dropp'd not long before, Born by the Tide of Wine, and floating on the Floor.

Bacchus

Bacchus used, was called *Cantharus*; and the Staff with which he supported himself, ¹ *Ferula*; This he used when he was so drunk, as it often happened, that he could not sit, ² but fell from his *Afs*.

The *Satyrs* were not only constant Companions of *Silenus*, but very assistant to him; for they held him in great Esteem, and honoured him as their Father; and ³ when they became old, they were call'd *Sileni* too. And concerning *Silenus's* *Afs*, they say, ⁴ that he was translated into Heaven, and plac'd among the Stars; because in the Giants War, *Silenus* rode on him, and helped *Jupiter* very much.

⁵ But when *Silenus* once was taken, and asked, *What was the best thing that could befall Man?* He was silent a long time, and then answered, *It is best for all never to be born, but being born, to die very quickly.* Which Expression *Pliny* repeats almost in the same Words, ⁶ *There have been many who have judg'd it very happy never to have been born, or to die immediately after ones Birth.*

His empty Can, with Ears half worn away,
Was hung on high, to boast the Triumph of the Day.

¹ *Quique senex ferula titubantes ebrius artus
Sustinet, & pando non fortiter haret asello.* Ovid Met. 4.

His Staff does hardly keep him on his Legs,
When mounted on his *Afs*, see how he swags.

² *Ebrius ecce senex pando delapsus asello,
Clamarunt Satyri, surge, age, surge, pater.* De Art. am. 2.
Th' old Soker's drunk, from's *Afs* h'has got a Fall,
Rouze, Daddy, rouze, again the *Satyrs* bawl.

³ *Pausanias* in Atticis. ⁴ *Aratus* in Phænomen. ⁵ *Rogatus quidnam esset hominibus optimum, respondit, omnibus esse optimum non nasci, & natos quam citissime interire.* Plut. in Consolatione Apol. ⁶ *Multi extitere qui non nasci optimum censerent, ut quam citissime aboleri.* Plin. in Præfat. l. 7.

C H A P. XIV.

The SATYRS.

BEhold ! † Those are *Satyrs*, who dance in lascivious Motions and Postures, under the shade of that tall and spreading Oak ; they have Heads armed with Horns, and Goat's Feet and Legs, crooked Hands, rough, hairy Bodies, and Tails not much shorter than Horses Tails. There is no Animal in Nature more salacious and libidinous than these Gods. Their * Name it self shews the Filthiness of their Nature : And *Pausanias* gave a Proof of it, by relating a Story of some Mariners, who were drove upon a Desert Island by a Storm, and saw themselves surrounded by a Flock of *Satyrs*, the Seamen were frightned, and berook themselves again to their Ships, and the *Satyrs* left the *Men*, but they seized the *Women*, and committed all manner of Wickedness with them.

† Pausan. in Atticis. * Satyrus derivatur ἀπὸ τῆς ὀδῆς à veretro. Euseb. in præp. Evang. ibid.

C H A P. XV.

The FAUNS.

THE *Fauni*, which you see joined with the *Satyri*, differ from them in the Name only ; at least they are not unlike them in their Looks : † For they have Hoofs and Horns, and are * crowned with the Branches

† Ovid. Fastorum 2. * Idem in Epistola Oenones.

of

of the Pine. When they met drunken Persons, they stupify them (they say) with their Looks alone. The Boors of the Country call them the *Rural Gods*; and pay them the more Respect, because they are armed with Horns and Nails, and painted in terrible Shapes.

Faunus, or *Fatuellus* (as he is otherwise called) was the Son of *Picus*, King of the *Latins*. He married his own Sister, whose Name was *Fauna* or *Fatua*: He consecrated and made her a Priestess, after which she had the Gift of Prophecy. History likewise tells us, that this *Faunus* was the Father and Prince of the other *Fauni* and the *Satyrs*. His Name was given him from his Skill in *Prophefying*, and from thence also *Fatui* signifies both Persons that speak rashly and inconsiderately, and Enthusiasts, because they who prophesy, deliver the Mind and Will of another, and speak things, which themselves many times do not understand.

¹ Idem in Epistola Phædræ. ² Dii agrestes. Virgil. Georg. 1. ³ Servius 7. Æneid. 6. ⁴ Nar. Comes. lib. 5. ⁵ Faunus dicitur à *fando* seu vaticinando. Serv. 7. Æneid. lib. 12. ⁶ Id. Hisp. Episcopus.

C H A P. XVI.

P R I A P U S.

P. HA! What means that *naked* God, with his Sickle, behind the Trunk of that Tree? why does he hide the half of his Body so?

M. The Painter was modest, and therefore painted but half of him, because he is a shameless and *obscene* Deity. His Name is *Priapus*. I am ashamed to tell the Story of him, it is so very filthy; and therefore I shall say only, that he was the Son of *Venus* and *Bacchus*, born at *Lampsacus*, where his Mother hating his Deformity, and the Disproportion of his Members, rejected him,

him. Yet he pleased the Women of *Lampsacus*. in so much, that their Husbands banish'd him from the City, till by the Oracle's Command he was recalled, and made *God of the Gardens*, and crowned with Garden Herbs. He carries a Sickle in his Hand, to cut off from the Trees all superfluous Boughs, and to drive away Thieves and Beasts, and mischievous Birds; from whence he is called *Avistupor*. Therefore his Image is usually placed in Gardens, as we may learn from † *Tibullus*, * *Virgil*, and ‖ *Horace*. He is called *Hellepontiacus* by the Poets, because the City *Lampsacus*, where he was born, was situated upon the *Hellepont*. All agree that he was very deformed, and they say, that this was the Occasion of the Deformity of this God. When *Juno* say *Venus* was big with Child, she was jealous; and therefore, under pretence of assisting her in her Labour, she spitefully misused her, so that the young Child was spoil'd and deformed, and from his Deformity called *Priapus*, *Phallus*, and *Fascinum*; all which three Names favour of Obscenity; tho' by some ‡ he is called *Bonus Dæmon*, or

† *Pomosisque ruber custos ponatur in hortis,
Arceat ut sava falce Priapus aves.*

With th' swarthy Guardian God our Orchards grace,
With this stiff Sickle he the Birds will chase.

* *Et custos furum atque avium cum fulce saligna
Hellepontiaci servet tutela Priapi.* Georg. 1. 4.

Besides, the God obscene, who frights away,
With his Lath-Sword, the Thieves and Birds of Prey.

‖ *Olim truncus eram ficulnus, inutile lignum,
Cum faber insertus scamnum faceretne Priapum,
Maluit esse Deum. Deus inde ego furum aviumque
Maxima formido.* Hor. Sat. 8.

Till Artists doubting, which, the Log was good
For Stool, or God; resolv'd to make a God:

So I was made; my Form the Log receives:

A mighty Terror I to Birds and Thieves.

‡ *Vide Phernutium.*

Genius: Indeed *Juno's* Touch was not necessary to make the Child monstrous; for can any beautiful Offspring be expected from a Sot and a Whore?

CH A P. XVII.

A R I S T Æ U S.

HE is called *Aristæus*, whom you see busied in that Nursery of Olives, supporting and improving the Trees. He is employed in drawing Oil from the Olive, which Art he first invented. He also found out the Use of Honey, and therefore you see some Rows of Bee-hives near him. † For which two profitable Inventions, the Antients paid him Divine Honours.

He was otherwise called *Nomius* and *Agræus*, and was the Son of * *Apollo*, by *Cyrene*; or, as *Cicero* says, the Son of *Liber Pater*; educated by the Nymphs, and taught by them the Art of making Oil, Honey and Cheese. He fell in love with *Eurydice*, the Wife of *Orpheus*, and pursued her into a Wood, where a Serpent stung her so, that she died. The Nymphs hated him so much for this, that they destroyed all his Bees, to revenge the Death of *Eurydice*. This Loss was exceedingly deplored by him; and asking his Mother's Advice, he was told by the Oracle, that he ought by Sacrifices to appease *Eurydice*. Wherefore he sacrificed to her four Bulls, and four Heifers, and his Loss was supply'd; for suddenly a Swarm of Bees burst forth from the Carcasses of the Bulls.

† Pausanias in Arcadicis. * Apollonius. l. 6. in Verrem.

C H A P. XVIII.

T E R M I N U S.

BUT, pray, what is that Stone or Log placed there?
(It is so far off, that I cannot distinguish whether of the two it is.)

M. It has a Place among the *Rural* Gods, because it is a God it self.

P. A God, do you say? Surely you jest, Sir.

M. No, it is not only a God, but a God greatly honour'd in this City of *Rome*. They call him *Terminus*, and imagine that the Boundaries and Limits of Mens Estates are under his Protection. His Name, and the Divine Honours paid to him by the Antients, are mentioned by ¹ *Ovid*, by ² *Tibullus*, and by ³ *Seneca*. The Statue of this God ⁴ was either a square Stone, or a Log of Wood plan'd; which they usually perfum'd with Ointment, and crown'd with Garlands.

And indeed the *Lapides Terminales* (that is, *Land-Marks*) were esteem'd *sacred*; ⁵ so that whoever dared

¹ *Termine, siue lapis, siue es desertus in agro*
Stipes, ab antiquis tu quoque nomen habes. Ovid. Fast. 2.

Terminus, whether Stump or Stone thou be,
The Antients gave a Godhead too to thee.

² *Nam veneror, seu stipes habet desertus in agris,*
Seu vetus in triviis florida ferta lapis.

For I my Adoration freely give,
Whether a Stump forlorn my Vows receive,
Or a bestower'd Stone my Worship have.

³ *Nullus in Campo sacer*

Divisi agros arbiter populis lapis. Hippolit. Aët. 2. sc. 1.
The sacred Land-Mark then was quite unknown.

⁴ *Arnobius contra Gentes, l. 1. Clemens Alex. Strom. 7.*

⁵ *Dion. Halicarn. l. 2.*

to move, or plow up, or transfer them to another Place, his head became devoted to the *Dii's Terminalibus*, and it was lawful for any body to kill him.

And further, tho' they did not sacrifice the Lives of Animals to those Stones, because they thought that it was not lawful to *stain them with Blood*; yet they offer'd Wafers of Bread to them, and the first Fruits of Corn, and the like: And upon the last Day of the Year they always observed Festivals to their Honour, call'd *Terminalia*.

Now we pass to the *Goddeses of the Woods*.

CHAPTER XIX.

The Goddess of the Woods. DIANA.

P. IT is very well. Here comes a Goddess, taller than the other Goddesses, in whose *Virgin-Looks* we may ease our Eyes, which have been tired with the horrid Sight of those monstrous Deities. Welcome, *Diana*; * your hunting Habit, the Bow in your Hand, and the Quiver full of Arrows, which hangs down from your Shoulders, and the Skin of a Deer fastened to your Breast, discover you. † Your Behaviour, which is free and easy, but modest and decent; your Garments, which are handsome, and yet careless, shew that you are a Virgin. Your ‡ Name shews your Modesty and Honour. I wish that you, who are the tallest of the Goddesses, § to whom Women owe their Stature, would implant in 'em also a Love of your Chastity. For I know you hate, you abhor the Conversation of Men,

* Virgil. *Æneid*. l. 1. † Idem *ibid*. ‡ Pausan. in *Arca-*
dicis. § *Ἀρτεμία*, integer, pudicitiam integritatemque
Dianæ indicat. Strabo, l. 14. § Homer. *Odyss*. 30.

and fly from the very Sight of them. You reject the Temptations of Delight, and abhor the charming Witchcraft of Pleasure with all your Heart.

Actæon, the Son of *Aristæus*, that famous Huntsman¹ fatally learn'd this, when he impudently look'd upon you, when you were naked in the Fountain: You defer'd not the Punishment of his Impurity for a Moment; for sprinkling him with the Water, you changed him into a Deer, which was afterwards torn in pieces by his own Dogs.

Farther Honour is due to you, because you are the Moon, ² the Glory of the Stars, and the only Goddess, ³ who observed perpetual Chastity.

Nor am I ignorant of that famous and deserving Action that you did, to avoid the Flames of *Alpheus*, ⁴ when you so hastily fled to your Nymphs, who were all together in one Place; and besmear'd both your self and them with Dirt so, that when he came he did not know you: Whereby your honest Deceit succeeded according to your Intentions; and the Dirt, which fouls every thing else, added a new Lustre to your Virtue. Welcome once again. O! ⁵ Guardian of the Mountains; by whose kind Assistance Women in Childbed are preserved from Death.

¹ Ovid. 4. *Metam.* ² *Astrorum decus.* Virg. *Æneid.* 9.

³ *Æternum telorum & Virginitatis amorem,*
Intemerata colit. Virgil. *Æneid.* 11.

— Herself untainted still,
Hunting and Chastity she always lov'd:

⁴ *Pausanias* in *poster. Eliac.*

⁵ *Montium custos, nemorumque Virgo,*

Quæ laborantes utero puellas

Ter vocatâ audis adimisque letho

Divâ triformis. *Her. Carm.* 1. 3.

Queen of the Mountains and the Groves!

Whose Hand the teeming Pain removes,

Whose Aid the sick and weak implore,

And thrice invoke thy threefold Power.

M. So ! *Palæophilus*, have you thus long cheated me ?

P. What, I cheated you ?

M. Yes, you ; who have so dextrously conceal'd your Knowledge, and endeavour'd to make me believe so long, that you are ignorant and unskill'd in the Mythology of the Heathens.

P. I am as unskill'd as I pretended. You may believe me when I swear, that I am altogether ignorant of these things that you teach me. Nor can you suppose otherwise from those things which I now repeat about *Diana*. For from a Boy I have loved this Goddess for her Modesty ; and out of respect to her, I learnt these few things which you heard me speak. I am wholly blind, and beg, that by your Assistance you would guide me. I speak sincerely, I am a meer Fresh-man.

M. You can scarce make me believe so. But however, I will verify the Proverb and * teach one that knows more than my self. I will begin from that Word that you last mentioned.

Diana is call'd † *Triformis* and *Tergemina*. First, because tho' she is but one Goddess, yet she hath three different Names, as well as three different Offices : In the Heavens she is called *Luna*, on the Earth she is named *Diana*, and in Hell she is stil'd *Hecate* or *Proserpina*. In the Heavens she enlightens every thing by her Rays ; on the Earth she keeps under her Power all wild Beasts by her Bow and her Dart ; and in Hell she keeps all the Ghosts and Spirits in Subjection to her by her Power and Authority. These several Names and Offices are compris'd by an ingenious ‡ Distich. But altho' || *Luna*, *Diana*, and *Hecate* are commonly thought

* *Sus Minervam.* † *Cicero* 3. de *Nat.*

‡ *Terret, lustrat, agit ; Proserpina, Luna, Diana, Ima, suprema, feras ; Sceptro, fulgore, sagitta.*

Dempster in Paralip.

to be only three different Names of the same Goddess; yet ¹ *Hesiod* esteems them three distinct Goddesses. Secondly, because she has, as the Poets say, *Three Heads*; the Head of a Horse on the Right Side, of a Dog on the Left, and a human Head in the Midst: Whence some call her *Three-headed*, or *Three-faced*. And ³ others ascribe to her the Likeness of a Bull, a Dog, and a Lyon. ⁴ *Virgil* and ⁵ *Claudian* also mention her three Countenances. Thirdly, according to the Opinion of some, she is call'd *Triformis*, ⁶ because the Moon hath three *several Phases* or Shapes. The *New Moon* appears arched round with a Circle of Light. The *Half-Moon* fills a Semi-circle with Light, and the *Full-Moon* fills a whole Circle or Orb with its Splendor. But let us examine these Names more exactly.

She is nam'd *Luna* ⁷ from *shining*, either because she only in the Night-time sends forth a glorious Light, or else because she shines by borrow'd Light, and not by her own; and therefore the Light with which she shines is always ⁸ new Light. Her Chariot is drawn with a white and a black Horse; or with two Oxen, because she has got two Horns; sometimes a Mule is added, says *Festus*, because she is barren and shines by the Light of the Sun. Some say, that *Luna* of both Sexes have

¹ Orpheus in Argon. ² τρισκέφαλον ἢ τριπρόσωπον Cornut. & Artemidor. ² Onirocr. ³ Porph. ap. Ger.

⁴ *Tercentum tonat ore Deos, Erebumque Chaosque Tergeminamque Hecaten, tria virginis ora Diana.*

Night, Erebus and Chaos she proclaims,
And threefold Hecate, with her hundred Names.

And three Dianas: ———

Æn. 4.

⁵ *Ecce procul ternis, Hecate, variata figuris.*

(de raptu Prof. 1. 2.

Behold far off the Goddess *Hecate*

In threefold shape advances ———

⁶ Ap. Lil. Gyr.

⁷ A lucendo, quod una sit quæ noctu lucet, Cic. 2. de Nat. vel. ⁸ Quod luce aliena splendeat, unde Græce dicitur Σελήνη ἡ σέλας νέον id est lumen novum. id. ibid.

been

been worshipped, especially among the *Egyptians*; and indeed they give this Property to all the other Gods. Thus both *Lunus* and *Luna* were worshipped, but with this difference, that those who worshipped *Luna* were thought subject to the Women, and those who worshipped *Lunus*, were superior to them. ¹ We must also observe that the Men sacrific'd to *Venus*, under the Name of *Luna*, in Women's Cloaths, and the Women in Men's Cloaths.

This *Luna* had a Gallant who was named *Endymion*, and he was mightily courted by her; ² infomuch that to kiss him, she descended out of Heaven, and came to the Mountain *Latmus*, or *Lathynius*, in *Caria*; where he lay condemn'd to an eternal Sleep by *Jupiter*; because when he was taken into Heaven, he impudently attempted to violate the Modesty of *Juno*. In reality, *Endymion* was a famous *Astronomer*, who first describ'd the Course of the Moon, and he is represented sleeping, because he contemplated nothing but the Planetary Motions.

Hecate may be derived from *ἑκατέρω* [*Hekathen*] *eminus*; because the Moon darts her Rays or Arrows afar off. ³ She is said to be the Daughter of *Ceres* by *Jupiter*, who being cast out by her Mother, and expos'd in the Streets, was taken up by Shepherds and nourish'd by them; for which ⁴ Reason, she was worshipp'd in the Streets, and her Statue was usually set before the Doors of the Houses, whence she took the Name *Propylæa*. Others derive her Name from *ἑκατόν* [*Hekaton*] *centum*, because they sacrific'd a hundred Victims to her: ⁵ Or because, by her Edict, those who

¹ Servius in 2. *Æneid*. Philocor. Spartian. in imp. *Caracal*. ² *Apoll*. 4. *Argonaut*. *Plin*. l. 2. c. 9.

³ *Hesiod*. in *Theogon*.

⁴ *Nocturnisque Hecate triviis ululate per urbes*.

Virg. Æneid. 9

And *Hecate* by Night ador'd with Shrieks.

⁵ *Pausan*. in *Atticis*.

die, and are not buried, *wander an hundred Years up and down Hell.* However, it is certain, she is call'd *Trivia*, a *Trivis*, from the *Streets*; for she was believed to preside over the *Streets* and *Ways*; so that they sacrific'd to her in the *Streets*; ¹ and the *Athenians*, every *New Moon*, made a sumptuous *Supper* for her there, which was eaten in the *Night* by the poor *People* of the *City*. ² They say that she was excessive tall, her *Head* was covered with frightful *Snakes* instead of *Hair*, and her *Feet* was like *Serpents*. ³ She was represented encompass'd with *Dogs*; because that *Animal* was sacred to her; and *Hesychius* says, that she was sometimes represented by a *Dog*. We are told that she presided over *Inchantments*, and that ⁴ when she was called seven times, she came to the *Sacrifices*; as soon as these were finished, ⁵ several *Apparitions* appear'd, call'd from her *Hecataea*.

She was called by the *Egyptians*, ⁶ *Bubastis*; her *Feasts* were named *Bubastæa*; and the *City*, where they were yearly celebrated, was called *Bubastis*.

Brimo is another of the *Names* of *Hecate* and *Diana*; which is derived from ⁷ the *Cry*, which she gave when *Apollo* or *Mars* offer'd *Violence* to her when she was a *Hunting*.

She was call'd *Lucina* and *Opis*, because ⁸ she helps to bring the *Children* into the *World*, which good *Office* (as they say) she first perform'd to her *Brother Apollo*: For as soon as she herself was born, she assisted her *Mother Latona*, and did the *Office* of a *Midwife*; ⁹ but was so affrighted with her *Mother's Pains*, that she resolv'd never to have *Children*, but to live a *Virgin* perpetually.

¹ Aristophanes in *Pluto*. ² *Lucian. Pseudophi.* ³ *Apud Gyrald. Apollin.* ⁴ *Argonaut.* ⁵ *Ovid. 9. Metam.*

⁶ *Apollon. 3. Argon.* ⁷ a *Brima's*, fremo, ira exardesc. ⁸ quod infantibus in lucem venientibus opem ferat. *Aug. de Civitat. 4. c. 1.*

⁹ *Callimach. Hymn. in Dian.*

She is call'd *Chitone* and *Chitonia*, because Women after Child-birth us'd first to sacrifice to *Juno*, and then offer to *Diana*, their own and their Childrens Cloaths.

She was named *Dictynna*, not only from the *Nets*, which she us'd (for she was an Huntress, and the Princess of Hunters; for which Reason all Woods were dedicated to her) but also because *Britomartis* the Virgin, when she hunted, fell into the Nets, and vow'd if she escap'd, to build a Temple for *Diana*. She did escape, and then consecrated a Temple to *Diana Dictynna*. Others relate the Story thus: When *Britomartis* whom *Diana* lov'd because she was an Huntress, fled from *Minos* her Lover, and cast herself into the Sea; she fell into the Fishermens Nets, and *Diana* made her a Goddess. And since we are talking of Hunting, give me leave to add, that the Ancients thought that *Diana* left off Hunting on the *Ides* of *August*; therefore at that time it was not lawful for any to hunt, but they crowned the Dogs with Garlands, and by the Light of Torches made of Stubble, they hung up the hunting Instruments near them.

We shall only adjoin, to what has been said, the two Stories of *Chione* and *Meleager*.

Chione was the Daughter of *Dædalion*, the Son of *Dædalus*: She was deflowered by *Apollo* and *Mercury*, and brought forth Twins, namely, *Philammon* a skilful Musician, the Son of *Apollo*; and *Autolychus* the Son of *Mercury*, who prov'd a famous Juggler, and an art-

¹ *χιτώνη*, quasi tunicata, a *χιτών*, tunica; solebant enim foeminae partis laboribus perfunctae Junoni sacrificare; suas autem et infantium vestes Dianae consecrare. Plut. 3. Sympos. c. ult.

² Retia enim *ἀστυα* dicuntur.

³ Ovid. 2. Metam. Lact. plac. ⁴ Schol. Aristoph.

⁵ Brodæus in Anthol. ex Schol. Pindari.

⁶ — *Furtum ingeniosus ad omne,*

Qui facere assuerat, patria non degener artis.

ful Thief. She was so far from thinking this a Shame, that she grew very proud; nay openly boasted, † that her Beauty had charmed two Gods, and that she had two Sons by them. Besides, she was * so bold as to speak scornfully of *Diana's* Beauty, and prefer herself before her; but *Dianna* did herself Justice and punished the Insolence of this Boaster, for she drew her Bow, and shot an Arrow thro' her Tongue, and thereby put her to Silence.

Meleager was punish'd for his Father ‖ *Oeneus's* Fault, who, when he offer'd his first Fruits to the Gods, wilfully forgot *Diana*; wherefore she was angry, and sent a wild Boar into the Fields of his Kingdom of *Caladonia*, to destroy them. *Meleager*, accompanied with many chosen Youths, immediately undertook either to kill this Boar, or to drive him out of the Country. The Virgin *Atalanta* was among the Hunters, and gave the Boar the first Wound; and soon after *Meleager* kill'd him. He valued *Atalanta* more, who wounded him, than himself who kill'd him, † and therefore offer'd

Candida de nigris, & de bidentibus atra. Ovid. Met. 11.
Cunning in Theft, and wily in all Sleights,

Who could with Subtlety deceive the Sight,
Converting white to black, and black to white.

† — *Se peperisse duas, & Dīs placuisse duobus.*

That she two Sons had brought, by having pleas'd two

* — *Se praeferre Dianae* [Gods,

Sustinuit, faciemque Dea culpavit. At illi

Ira ferocis mota est, factisque placabimus, inquit:

Nec mora curvavit cornu, nervosque sagittam

Impulit, & meritam trajecit arundine linguam.

She to *Diana's* durst her Face prefer,

And blame her Beauty. With a cruel Look,

She said, Our Deeds shall right us. Forthwith took

Her Bow and bent it; which she strongly drew,

And thro' her guilty Tongue the Arrow flew.

‖ Ovid 8. Metam.

† — *Exuvias, rigidis horrentia setis*

Terga dat, & magnis insignia dentibus ora,

her the Boar's Skin. But the Uncles of *Meleager* were enrag'd that the Hide was given to a Stranger, and violently took it from her; whereupon *Meleager* kill'd them. As soon as his Mother *Althæa* understood that *Meleager* had kill'd her Brothers, she sought Revenge like a Mad Woman. In *Althæa*'s Chamber was a Biller, which, when *Meleager* was born, † the Fates took, and threw into the Fire, saying, The new-born Infant shall live as long as this Stick remains unconsumed. The Mother snatch'd it out of the Fire, and quenched it and laid it in a Closet. But now moved with Rage, she goes to her Chamber, and fetching the Stick † she threw it into the Fire; and as the Log burn'd, *Meleager*, tho' absent, felt Fire in his Bowels, which consum'd him, in the same manner that the Wood was consumed; and when at last the Log was quite reduc'd to Ashes, and the Fire quench'd, *Meleager*, at the same time expir'd, and turn'd to Dust.

*Illi latitia est cum munere muneris auctor,
Invidere alii, totoque erat agmine murmur.*

Then gave the bristled Spoil, and ghastly Head
With monstrous Tusshes arm'd, which Terror bred.

She in the Gift and Giver pleasure took,
All murmur, with preposterous Envy struck.

† *Tempora, dixerunt, eadem lignoque tibi que,
O mode nate, damus : quo postquam carmine dicto
Excessere Dea : flagrantem mater ab igne
Eripuit ramum, sparsitque liquentibus undis.*

Servatusque diu juvenis servaverat annos.

O lately born, one Period we assign
To thee and to the Brand. The Charm they weave
Into his Fate, and then the Chamber leave.

His Mother snatch'd it with a hasty Hand
Out of the Fire, and quench'd the flagrant Brand,
This in an inward Closet closely lays,
And by preserving it prolongs his Days.

* — *Dextraque aversa trementi,
Funereum torrem medios conjecit in ignes.*

With Eyes turn'd back, her quaking Hand
To trembling Flames expos'd the fun'ral Brand.

C H A P. XX.

P A L E S.

That Old Lady, which you see † surrounded with *Shepherds*, is *Pales*, the *Goddeſs of Shepherds and Paſture*. Some call her *Magna Mater*, and *Veſta*. To this Goddeſs they ſacrific'd Milk, and Wafers made of Millet, that ſhe might make the Paſtures fruitful. They inſtituted the Feaſts call'd *Palilia* or *Parilia* to her Honour, which were obſerv'd upon the eleventh or twelfth Day of the Kalends of *May*, by the Shepherds, in the Fields, on the ſame Day in which *Romulus* laid the Foundation of the City. Theſe Feaſts were celebrated to appeaſe this Goddeſs, that ſhe might drive away the Wolves, and prevent the Diſeaſes incident to Cattle. The Solemnities obſerv'd in the *Palilian Feaſts* were many: The Shepherds placed little Heaps of Straw in a particular Order, and at a certain Diſtance; then they danc'd and leap'd over them; then they purified the Sheep, and the reſt of the Cattle with Fume of Roſemary, Laurel, Sulphur, and the like, as we learn from *Ovid*, * who gives a Deſcription of theſe Rites.

† Virg. Eclog.

* *Alma Pales faveas paſtorum ſacra canenti,
Proſequar officio ſi tua facta meo.*

*Certe ego de vitulo cinerem, ſtipulamque fabalem
Sape tuli, lava, februa toſta, manu.*

*Certe ego tranſilui poſitas ter in ordine flammas,
Virgaque rorales laurea miſit aquas.*

Great *Pales*, help: the paſtoral Rites I ſing,
With humble Duty mentioning each thing.
Aſhes of Calves and Bean Straw oft I've held,
With burnt Purgations in a Hand well fill'd.

Thrice

Thrice o'er the Flames, in order rag'd, I've leapt.
And holy Dew my Laurel Twig has dript.

C H A P. XXI.

F L O R A.

P. YOU need not tell me who that Goddess is,
† which I see adorn'd with so much Finery and
Gracefulness, so dress'd and beautify'd with *Flowers*.
It is *Flora, the Goddess and President of Flowers*. Is
it not?

M. It is true, the *Romans* give her the Honour of a
Goddess; but in reality she was a famous Strumpet, who,
by her abominable Trade, heap'd up a great deal of
Money, and made the People of *Rome* her Heir. Par-
ticularly she left a certain Sum, the yearly Interest of
which was paid, that the Games call'd *Florales* or *Flo-
ralia* might be celebrated annually on her Birth-Day.
But because this appear'd scandalous, impious and pro-
fane to the Senate, as it really was, they cover'd their
Design, and worshipp'd *Flora* under the Title of *God-
dess of Flowers*; and pretended that they offer'd Sacri-
fice to her, that the Plants and Trees might flourish.

Ovid follows the same Fiction, and relates * that
Chloris an infamous Nymph was married to *Zephy-
rus*, from whom she received the *Power over all the
Flowers*: But let us return to *Flora* and her Games.
Her Image, as we find in *Plutarch*, was expos'd in the
Temple of *Castor* and *Pollux*, dress'd in a close Coat,
and holding in her Right-hand the Flowers of Beans and
Pease. || For while these Sports were celebrated, the
Officers or *Ædiles* scattered *Beans* and other *Pulse*

† Lactantius. l. 1. c. 24. * *Ovid* in *Fastis*.

|| *Val. Max.* l. 2, c. 5.

amongst the People. These Games were proclaim'd and begun by Sound of Trumpet, as we find mention'd in † *Juvenal*. Then the lewd Women came forth in publick, and shew'd Tricks naked. Strange! that such Filthiness should be call'd *Flores*, and such Games *Floralia*.

* ——— *Dignissima certe
Florali matrona tubâ* ——— *Urv. Sat. 6.*
——— A Woman worthy sure
Of *Flora's* Festal Trumpet.

C H A P. XXII.

F E R O N I A.

F*eronia* the † *Goddeſs of the Woods*, is juſtly plac'd near *Flora* the *Goddeſs of Flowers*: She is call'd *Feronia* from the Care ſhe takes in * producing and propagating Trees. The higher Place is due to her, becauſe Fruits are more valuable than Flowers, and Trees than ſmall and ignoble Plants. It is ſaid, ſhe had a Grove ſacred to her, under the Mountain *Soracte*; this was ſet on Fire, and the Neighbours were reſolved to remove the Image of *Feronia* from thence, when on a ſudden the Grove became green again. || *Strabo* reports, that thoſe who were inſpired by this Goddeſs, uſed to walk barefoot upon burning Coals without Hurt. Tho' many believed, that by the Goddeſs *Feronia* that Virtue only is meant, by which Fruits and Flowers are produc'd.

† *Virg. 7. Æn.* * *Feronia a ferendis arboribus dicta.*
|| *Strabo Geogr. l. 3.*

C H A P. XXIII.

P O M O N A.

Pomona is the Goddess, the Guardian, the President not of the † Apples only, but of all the Fruit and Product of Trees and Plants. As you see, she follows after *Flora* and *Feronia* in Order; but in the Greatness of her Merit she far surpasses them; and has a Priest who only serves her, call'd *Flamen Pomonalis*.

P. What toothless Hag is that which is so obsequious to *Pomona*?

M. It is not an old Woman, but a God. I do not wonder that you are deceived, since in this Disguise he deceived *Pomona* herself. When she was very busy in looking after her Gardens and Orchards with great Care, and was wholly employ'd in watering and securing the Roots, and lopping the over-grown Branches, **Vertumnus*, a principal God amongst the Romans, (called so because he had power to turn himself into what shape he pleas'd) was in love with *Pomona*, and counterfeited the Shape of an old gray headed Woman. He || came leaning on a Staff, into the Gardens, admir'd the Fruit and Beauty of them, and commending her Care about them, he saluted her. He view'd the Gardens, and from the Observations which he had made, he began to discourse of Marriage, telling her that it would add to the Happiness even of a God, to have her to Wife. Observe, says he, the Trees which creep up this Will:

† *Pomona a pomis dicitur.* * *Vertumnus a vertendo, quod in quas vellent figuras sese vertere poterat.*

|| *Innitens baculo positus per tempora canis.*

With grey-hair'd Noddle leaning on a Staff. *Ov. Met. 14.*
How

How do the Apples and Plumbs strive which shall excel the other in Beauty and Colour; whereas, if they had not Props or Supports, which like Husbands hold them up, they would perish and decay. All this did not move her, 'till *Vertumnus* changed himself into a young Man, and then she began also to feel the Force and Power of Love, and submitted to his Wishes.

† *At si staret, ait cælebs sine palmite truncus,
Nil præter frondes, quare peteretur, haberet,
Hæc quoque quæ juncta vitis requiescit in ulmo,
Si non juncta foret, terræ acclinata jaceret :*

Tu tamen exemplo non tangeris arboris hujus.
Yet, saith he, if this Elm should grow alone,
Except for shade, it would be priz'd by none :
And so this Vine in am'rous Foldings wound,
If but disjoin'd, would creep upon the Ground.

Yet art not thou by such Examples led,
But shun'st the Pleasures of a happy Bed.

* — *In juvenem rediit, & anilia demit
Instrumenta sibi ; talisque apparuit illi,
Qualis ubi oppositas nitidissima Solis Imago
Exivit nubes, nullaque obstante reluxit,
Vimque parat, sed vi non est opus, inque figura
Capta Dei Nympha est, & mutua vulnera sensit :*

— Again himself he grew.

Th' Infirmities of heatless Age depos'd,
And such himself unto the Nymph disclos'd,
As when the Sun, subduing with his Rays
The muffling Cloud, his golden Bow displays.
He Force prepares; of Force there was no need :
Struck with his Beauty, mutually they bleed.

C H A P. XXIV.

The N Y M P H S.

NOW observe that great Company of neat, pretty, handsome, beautiful, charming Virgins, who are very near the Gardens of *Pomona*. Some run about the Woods, and hide themselves in the Trunks of the aged Oaks; some plunge themselves into the Fountains, and some swim in the River. They are call'd by one common Name ¹ *Nymphs*, ² *because they always look young*; or ³ *because they are handsome*. Yet all have their proper Names besides, which they derive either from the Places where they live, or the Offices they perform; they are especially distributed into Three Classes, *Celestial*, *Terrestrial*, and *Marine Nymphs*.

The *Celestial Nymphs* were those *Genii*, those *Souls* and *Intellects*, ⁴ who guided the *Spheres* of the Heavens, and dispensed the Influences of the Stars to the Things of the Earth.

Of the *Terrestrial Nymphs* some preside over the Woods, and were call'd *Dryades* from a ⁵ Greek Word, which principally signifies an Oak, but generally any Tree whatever. These *Dryades* had their Habitations in the Oaks. Other Nymphs were called ⁶ *Hamadryades*, for they were born when the Oak was first planted, and when it perishes, they die also. The Ancients held strange Opinions concerning Oaks, they imagin'd that even the smallest Oak was sent from Heaven.

¹ Phurnut. ² ἀπὸ τῆς αἰνέας φαίνεσθαι quod semper juvenes appareant, ³ ἀπὸ τῆς φαίνειν splendere, quod formæ decore præfulgent. ⁴ Ex Plut. Macrobi. Procl. ⁵ α Δρυς, id est quercus. Virg. Georg. 4. ⁶ ab ἅμα simul & δρυς quercus. The

¹ The *Druidæ*, Priests of the *Gauls*, esteemed nothing more divine and sacred than the Excrecence which sticks to Oaks. Others of the *Terrestrial Nymphs* are call'd ² *Oreades* or *Orestiades*, because they presided over the Mountains. Others ³ *Napææ*, because they had dominion over the *Groves* and *Vallies*. Others ⁴ *Limoniades*, because they look after the *Meadows* and *Fields*. And others ⁵ *Meliæ*, from the Ash-Tree sacred to them; and these were supposed to be the Mothers of those Children, who were accidentally born under a Tree, or expos'd there.

The *Marine Nymphs* were either those Nymphs ⁶ which preside over the Seas, and were called *Nereides*, or *Nerina*, from the Sea-God *Nereus*, and the Sea-Nymph *Doris* their Parents; (which *Nereus* and *Doris* were born of *Tethys* and *Oceanus*; from whom they were call'd *Oceanitides* and *Oceaniæ*) or those Nymphs who preside over the Fountains, and were call'd ⁷ *Naiades* and *Naides*, or else inhabit the *Rivers*, and were call'd *Fluviales* or ⁸ *Potamides*; or lastly, who preside over the Lakes and Ponds, and were call'd *Limnades*, ⁹ from λιμνη [*Limne*] a Lake.

All the *Gods* had *Nymphs* attending them, *Jupiter* speaks of his ¹⁰ in *Ovid*, *Neptune* had several *Nymphs*, insomuch that *Hesiod* and *Pindar* call him ¹¹ *Nymphageter*, that is, the *Captain of the Nymphs*. The Poets generally give him fifty. *Phæbus* likewise had *Nymphs* call'd *Aganippidæ* and *Musæ*. Innumerable were the

¹ Lil. Gyr. synt 1. ² ab ὄρεος Mons. ³ a νάπη salus vel vallis. ⁴ a λειμὸν, pratum. ⁵ μελία fraxinus. ⁶ Orpheus in hym. ⁷ ναῶ fluo. ⁸ a ποταμός fluvius. ⁹ a λίμνη, lacus.

¹⁰ *Sunt mihi Semidei, sunt rustica numina Fauni, Et Nymphæ Satyrique & Monticola Sylvani. Met. l. 1.* Half Gods and Rustic Fauns attend my Will, Nymphs, Satyrs, Sylvans that on Mountains dwell.

¹¹ Νυμφαγέτης, id est, Nympharum dux. *Hesiod.* & *Pind.* in Ithor.

Nymphs of *Bacchus*, who were called by different Names, *Bacchæ*, *Bassarides*, *Elloides* and *Thyades*. Hunting Nymphs attended upon *Diana*; and Sea-Nymphs, call'd *Nereides*, waited upon *Tethys*. † Fourteen very beautiful Nymphs belonged to *Juno*: Out of all which I will only give you the History of two.

Arethusa was one of *Diana's* Nymphs: Her Virtue was as great as her Beauty. The Pleasantness of the Place invited her to cool herself in the Waters of a fine clear River: *Alpheus*, the God of the River, assumed the Shape of a Man, and arose out of the Water: He first saluted her with *kind Words*, and then approach'd near to her, but away she flies, and he follows her; and when he had almost overtaken her, she was dissolved with Fear, by the Assistance of *Diana*, whom she implored, into a Fountain. * *Alpheus* then resumed his former Shape of Water, and endeavour'd to mix his with her Stream, but in vain; for to this Day *Arethusa* continues her Flight, and by her Passage through a Cavity of the Earth || she goes under Ground into *Sicily*. *Alpheus* also follows by the like subterraneous Passages, till at last he unites and marries his own Streams to those of *Arethusa* in that Island.

Echo ‡ was a Nymph formerly, tho' nothing of her but her Voice remains now, and even when she was

† — *bis septem præstanti corpore Nympha*. Virg. *Æn.* l. 1.
Twice seven the charming Daughters of the Main,
Around my Person wait, and bear my Train.

* — *sed enim cognoscit amatas*

*Amnis aquas; positoque viri, quod sumpserat, ore,
Vertitur in proprias, ut se illi misceat, undas*. Ov. *Met.* 5.
The River his beloved Waters knew;

And putting off th' assumed Shape of Man,
Resumes his own; and in a Current ran.

|| Virgil. *Æn.* 3.

‡ *Corpus adhuc Echo, non vox erat, & tamen usum
Garrula non aliam, quam nunc habet, oris habebat.*

Q

alive,

alive, she was so far deprived of her Speech, † that she could only repeat the last Words of those Sentences which she heard. * *Juno* inflicted this Punishment on her for her Talkativeness; for when she came down to discover *Jupiter's* Amours with the Nymphs, *Echo* detain'd her very long with her tedious Discourses, that the Nymphs might have an Opportunity to escape, and hide themselves. This *Echo* by chance met *Narcissus* rambling in the Woods; and she so admir'd his Beauty, that she fell in Love with him; she discovered her Love to him, courted him, follow'd him, and embrac'd the proud Youth in her Arms; but he broke from her Embraces, and hastily fled from her Sight; whereupon the despis'd Nymph hid her self in the Woods, and pin'd away with Grief, || so that every Part of her but her Voice was consumed, and her Bones were turned into Stones.

† *Reddere de multis ut verba novissima posset.* Ov. Met. l. 3.

She was a Nymph, tho' only now a Sound,
Yet of her Tongue no other Use was found,
Than now she has; which never could be more
Than to repeat what she had heard before.

* *Fecerat hoc Juno, quia cum deprendere posset
Sub Jove saepe suo Nymphas in monte jacentes,
Illa deam longo prudens sermone tenebat,
Dum fugerent Nympha.*

This Change impatient *Juno's* Anger wrought,
Who, when her *Jove* she o'er the Mountains sought,
Was oft by *Echo's* tedious Tales misled,
Till the shy Nymphs to Caves and Grottos fled.

|| *Vox tantum, atque supersunt:*

*Vox manet: ossa ferunt lapidis traxisse figuram,
Inde latet sylvis, nulloque in monte videtur,
Omnibus auditur: sonus est qui vivit in illa.*

Her Flesh consumes and moulders with Despair,
And all her Body's Juice is turn'd to Air;
So wondrous are th' Effects of restless Pain,
That nothing but her Voice and Bones remain.

Narcissus

Narcissus met with as bad a Fate, for tho' he would neither love others, nor admit of their Love, yet he fell so deeply in Love with his own Beauty, that the Love of himself prov'd his Ruin. His Thirst led him to a † Fountain whose Waters were clear and bright as Silver; when he stoop'd down to drink, he saw his own Image, he stay'd gazing at it, was wonderfully pleas'd with the Beauty of it, insomuch that he fell passionately in Love with it. A * little Water only separated him from his beloved Object. He continued a || long time admiring this beloved Picture, before he discover'd what it was, that he so passionately ador'd; but at length ‡ the unhappy Creature perceiv'd that the Torture he suffer'd was from the love of his own self. In a Word, his Passion conquer'd him, and the Power of Love was

Nay ev'n the very Bones at last are gone,
And metamorphos'd to a thoughtless Stone,
Yet still the Voice does in the Woods survive.
The Form's departed, but the Sound's alive.

† *Fons erat illimis nitidis argenteus undis. Ovid. Met. l. 3.*
There was by chance a living Fountain near,
Whose unpolluted Channel ran so clear,
That it seem'd liquid Silver.

* *Exigua prohibetur aqua* —

A little Drop of Water does remove
And keep him from the Object of his Love.

|| — *Sed opaca fusus in herba*

*Spectat inexplēto mendacem lumine formam,
Perque oculos perit ipse suos.*

He lies extended on the shady Grass,
Viewing with greedy Eyes the pictur'd Face,
And on himself brings Ruin,

‡ *Flammas, inquit, moveoque, feroque :*

Quod cupio mecum est : inopem me copia fecit.

O utinam à nostro secedere corpore possem !

Votum in amante novum est, vellem quod amamus abesset.

My Love does vainly on my self return,
And fans the cruel Flames with which I burn.

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greater than he could resist, so that by Degrees † he wasted away and consum'd, and at last by the Favour of the Gods was turn'd into a Daffodil, a Flower call'd by his own Name.

The Thing desir'd I still about me bore,
And too much Plenty has confirm'd me poor.
O that I from my much lov'd self could go,
A strange Request, yet would to God 'twere so !

† ——— *attenuatus amore*

Liquitur, & caco paulatim carpitur igne,
No Vigour, Strength, or Beauty does remain,
But hidden Flames consume the wasting Swain.

C H A P. XXV.

The Inferior Rural Deities.

THE Image of these Gods and Goddesses are so small, that we cannot discern their Figures : Wherefore I will only recount their Names. And first,

Rufina, the Goddess, to whose Care all the Parts of the Country are committed. Then

Collina, she who reigns over the *Hills*.

Vallonia, who holds her Empire in the *Vallies*.

Hippona, † who presides over the *Horses* and *Stables*. * This was the Name also of a beautiful Woman begotten by one *Fulvius* from a Mare.

Bubona, who hath the Care of the *Oxen*.

Seia || who takes care of the *Seed*, whilst it lies buried in the Earth. She is likewise call'd ‡ *Segetia*, because she takes care of the *Blade*, as soon as it appears green above the Ground.

† Ab ἵππος equus. Apuleius asin. aur. l. 3. * Tertullian. Apol. || a serendo nomen habet Seia ut, ‡ Segetia à Segete. Plin. l. 8.

Runcina, is the Goddess of Weeding. She is invoked ¹ when the Fields are to be weeded.

Occator, is the God of Harrowing. He is worshipped ² when the Fields are to be harrowed.

Sator and *Sarritor*, are the ³ Gods of Sowing and Raking.

To the God *Robigus*, were celebrated Festivals call'd *Robigalia*, which were usually observed upon the 7th of the *Kalends* of *May*, to avert ⁴ the *Blasting* of the *Corn*.

Stercutius, *Stercutus* or *Sterculius*, call'd likewise *Sterquilinus* and *Picumus*, is the *Rural God*, who first invented the Art of ⁵ *Dunging* the *Ground*.

Proserpina, is the Goddess which presides over the *Corn*, ⁶ when it is sprouted pretty high above the *Earth*. We shall speak more of her, when we discourse concerning the *Infernal Deities*.

Nodusus, or *Nodutus*, is the God that takes care of the ⁷ *Knots* and the *Joints* of the *Stalks*.

Volusia, is the Goddess which takes care to fold the *Blade* round the *Corn*, before the *Beard* breaks out, which ⁸ *Foldings* of the *Blade* contain the *Beard*, as *Pods* do the *Seed*.

Patelina takes care of the *Corn*, ⁹ after it is broken out of the *Pod*, and appears.

The Goddess *Flora* presides over the *Ear*, when it ¹⁰ blossoms.

And *Lactura* or *Lactucina*, who is next to *Flora*, presides over the *Ear* when it begins ¹¹ to have *Milk*.

And *Matura* takes care that the *Ear* comes to a just *Maturity*.

¹ Cum runcantur agri. ² cum occantur agri. Serv. in Georg. 1. Plin. l. 18. c. 29. ³ ita dicti à *Serendo* & *Sarpiendo*. ⁴ ad avertendam à satis *rubiginem*. ⁵ ita dicitur *Stercore*. ⁶ cum super terram seges *proserpserit*. ⁷ præonitur *Nodis* *Geniculisque* *culmorum*.

⁸ *Folliculorum involucris* præficitur. ⁹ cum *spica patet* postquam è *folliculis* emerfit. ¹⁰ cum *florescit*. ¹¹ *lactescere*.

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Hosfilina was worshipp'd, that the Ears of the Corn might grow † even, and produce a Crop proportionable to the Seed sown.

Tutelina, or *Tutulina*, hath the *Tutelage* of Corn when it is reaped.

Pilumus invented the Art of * Kneading and Baking the Corn.

Mellona invented the ‡ Art of making Honey.

And *Fornax* is esteem'd a Goddess; because before the Invention of Grinding the Wheat, the Bread Corn was parch'd in a *Furnace*. *Ovid* || makes mention of this Goddess.

These mean Deities are but the *Refuse* of the God. Let us leave them, and turn our Eyes to the Left-hand Wall in this *Pantheon*, where we shall see the *Gods of the Sea*.

† Ab *hostire*, quod veterum lingua significabat idem quod *aquare*. Augustinus de Civitate jam laudatus. * à *pliando* id est, condensando & ferinam subigendo. Vid. Serv. in *Aeneid.* 9. ‡ *Artem mellificii excogitavit.*

|| *Facta Dea est Fornax lati fornace coloni*

Orant, ut vires temperet illa suas. Fast. l. 6.

A Goddess *Fornax* is, and her the Clowns adore,
That they may've kindly Batches by her Pow'r,



PART



PART III.

Of the Gods of the SEA.

CHAP. I.

SECT. I. NEPTUNE. *His Name and Descent.*

P. THIS is a glorious and beautiful Scene. Are these the *Gods of the Waters*? Are these the *Marine Gods*, whose numerous Companions are carried all over the liquid Plains of the Sea in Shells?

M. These are the *Gods*, the *Presidents*, the *Princes* of the vast Finny Regions, and the Moderators of the flowing Waves.

P. And who is that King, with black Hair, and blue Eyes, who holds a Scepter in his Right-hand like a Fork with three *Tines*, and is so beautifully array'd in a Mantle of *Azure*, clasping his Left-hand round his Queen's Waste? He stands upright in his Chariot which is a large Escallop-Shell drawn by Sea-Horses, and attended by odd kind of Animals, which resemble Men in the upper Parts, and Fish in the lower.

M. It is *Neptune*, whose Name is derived from the change of a few Letters from the Word ¹ *Nubo*, which signifies to *cover*; because the See encompasses, embraces, and, as it were, *covers the Land*. Or, as others believe, he is so call'd from the *Egyptian* Word (*Nep-hen*) which signifies the Coasts and Promontories, and other Parts of the Earth which are washed by the Waters. So that ² *Tully* who derives *Neptune* a *Nando*, from swimming, is either mistaken, ³ or the Place is corrupt.

It is *Neptune*, I say, the *Governor of the Sea*, the *Father* of the Rivers and the Fountains, and the Son of *Saturn* by *Ops*. His Mother preserved him from the devouring Jaws of *Saturn*, who, as we remarked above, eat up all the *Male Children*, that were born to him) by giving *Saturn* a young *Foal* to eat in his stead. In *Greek* he is call'd Ποσειδών [*Poseidon*] because he so binds ⁴ our Feet that we are not able to walk within his Dominions, that is, on the Water.

When he came to Age, *Saturn's* Kingdom was divided by Lot, and the *Maritime* Parts fell to him. He and *Apollo*, by *Jupiter's* Command, were forced to serve *Laomedon*, in building the Walls of *Troy*; because he and some other God had plotted against *Jupiter*. Then he took ⁵ *Amphitrite* to Wife, who refus'd a long Time to hearken to his Courtship, and comply with his Desires; but at last, by the Assistance of a Dolphin, and by the Power of Flattery, he gained her. To recompence which Kindness, the Dolphin was placed among the Stars, and made a Constellation. *Neptune* had two other Wives besides, *Salacia*, so named from *Salum*, the Sea,

¹ A nubendo, quod mare terras obnubat. Varro. ² Tullius de Nat. Deor. l. 2. ³ Lipsius & Bochartus. ⁴ Qui ποσί δεσμών hoc est, pedibus vinculum injicit, ne pedibus aquas ambulemus. Plato in Cratylo. ⁵ Dicitur ἀμφιτρίτην παρὰ τὸ ἀμφιτρίβειν à circumterendo, quod terram mare circumterat.

† or the *Salt Water towards the lower Part and Bottom of the Sea*. And *Venilia*, so named from *Veniendo*, because the Sea goes and comes with the Tide; it ebbs and flows by Turns.

† Augustinus de Civitate Dei.

SECT. II. Actions of NEPTUNE.

THE Poets tell us, that *Neptune* produced a ¹ *Horse* in *Attica*, out of the Ground, ² by striking it with his *Trident*. Whence he is called *Hippius*, and ³ *Hippodromus*, and is esteemed the *President over the Horse Races*: At his Altar, in the *Circus* of *Rome*, Games were instituted, in which they represented the ancient *Romans*, by Violence carrying away the *Sabin Virgins*. His Altar was under Ground, and he was sacrificed unto by the Name of ⁴ *Consus*, God of Counsuel; which for the most part ought to be given privately; and therefore the God *Consus* was worshipped in an obscure and private Place. The solemn Games ⁵ *Consulia*, which was celebrated in the Month of *March*, were instituted in honour of *Neptune*, whose other Name was, as I have said, *Consus*. At the same Time the Horses left working, and the Mules were adorned with Garlands of Flowers.

Hence also it comes that the Chariot (as you see) of *Neptune*, is drawn by *Hippocampi*, or *Sea-Horses*, as well as sometimes by *Dolphins*. Those *Sea-Horses* had the Tails of Fishes, and only two Feet, which

¹ Sophocl. in Oedip.

² *Percussa magno tellure tridente.*

With his huge Trident having struck the Ground.

Virg. Georg. l. 1.

³ Ab ἵππος equus & δρόμος cursus, Pindar. Ode 1. Isth. Var. ap. Lil. Gyr. ⁴ Dion. Halic. l. 2. ⁵ a consilio dando, Servius Æneid. 8. ⁶ Plut. in Romulo. Dion. Halic. l. 1. were

were like the fore Feet of a Horſe ; according to the Deſcription of them in † *Statius*, and this is the Reaſon why * *Virgil* calls them two-footed Horſes. *Neptune* guides them, and goads them forward with his Trident, as it is pretily expreſſed in || *Statius*.

It was therefore *Neptune's* peculiar Office, not only to preſide over, and govern Horſes both by Land and by Sea, but alſo the Government of Ships was committed to his Care, which were always ſafe under his Protection ; for whenever he ‡ rides upon the Waters, the Weather immediately grows fair and the Sea calm.

† *Illic Ægæo Neptunus gurgite feſſos*
In portum deducit equos, prior haurit habenas
Ungula, poſtremi ſolvuntur in aquora piſces. Theb. 2.
 God *Neptune's* Steeds to reſt are ſet up here,
 In the *Ægean* Gulph, whoſe fore Parts harmleſs bear.
 Their hinder Parts Fiſh-ſhap'd.

* ——— *Magnum qui piſcibus aquor,*
Et junctæ bipedum curru metitur equorum. Georg. 1. 4.
 — Thro' the vaſt Sea he glides
 Drawn by a Team half Fiſh half Horſe he rides.

|| ——— *triplici telo jubet ire jugales :*
Illi ſpumiferos glomerant à pectore fluctus,
Pone natant, delentque pedum veſtigia caudâ. Achil. 1. 1.
 Shaking his Trident, urges on his Steeds,
 Who with two Feet beat from their brawny Breasts
 The foaming Billows ; but their hinder Parts
 Swim, and ſo ſmooth againſt the curling Surge.
 Homer in hymn. Sil. Ital. 1. 1.

‡ ——— *Tumida aquora placat,*
Collectasque fugat nubes, ſolemque reducit. Æn. 1. 1.
 — He ſmooth'd the Sea,
 Diſpell'd the Darkneſs, and reſtor'd the Day.

——— *aquora poſtquam,*
Proſpiciens Genitor, Cœloque inveſtus aperto,
Fleſcit, equos, curruque molans dat lora ſecundo.
Subſidunt undæ, tumidumque ſub axe tonanti
Sternitur, equor aquis, fugiunt vaſto cœthere nimbi.

— — Where

Where e'er he guides
His finny Coursers, and in Triumph rides,
The Waves unruffle, and the Sea subsides.

SECT. III.

THE most Remarkable of his Children were *Phorcus* or *Phorcys*, and *Proteus*.

Phorcus was his Son * by the Nymph *Thetis*: He was vanquish'd by *Atlas*, and drown'd in the Sea: His surviving Friends said that he was made a *Sea God*, and therefore they worshipp'd him. We read of another *Phorcus*, † who had three Daughters, they had but one Eye between them all, which they all could use. When any of them desir'd to see any thing, she fix'd the Eye in her Forehead, in the same manner, as Men fix a Diamond in a Ring; when she had used it, she pulled the Eye out again, that her Sisters might have it; thus they all used it as there was occasion; *Proteus*, his other Son, was the ‡ *Keeper of the Sea Calves*; his Mother was the Nymph *Phanice*. § He could convert himself into all sorts of Shapes; sometimes he could flow like the Water, and sometimes burn like the Fire; sometimes he was a Fish, a Bird, a Lion, or whatsoever he pleas'd: Nor was this wonderful Power enjoyed by *Proteus* alone. For *Vertumnus*, one of the Gods of the Romans, had it; his Name shews it, as we observed before in the Story of *Pomona*. And from that God *Vertumnus*, comes that common Latin Expression *bene* or *male vertat*, may it succeed well or ill; because it is the Business of the God *Vertumnus*, to ¶ *preside over the turn of Things*,

* Var. ap. Nat. Com. † Palæphat. in fab. ‡ Phocarum seu Vitulorum marinarum pastor. Tzetz chil. 2. hist. 44.

‡ Ovid. Metam. 8.

§ Vertumnus dictus est à vertendo. Rebus ad opinata revertentibus præesse. Donatus in Terent.

which happen according to *Expectation*; tho' oftentimes what we think good is found in the Conclusion [*male Vertere*] to be worse than was expected; as that † *Sword* was, which *Dido* receiv'd from *Æneas*, with which she afterwards kill'd herself.

Neptune endued *Periclimenus* *Nestor's* Brother with the same Power, who was afterwards kill'd by *Hercules* in the shape of a *Fly*; for when he fought against *Neleus*, a *Fly* tormented him and stung him violently; when *Pallas* discover'd to *Hercules* that this *Fly* was *Periclimenus*, he kill'd him.

Neptune gave the same Power to *Metra*, *Mestra* or *Mestre*, the Daughter of *Erisichthon*; she obtain'd this Reward from him, because he had debauch'd her, by which Power she was enabled to succour her Father's insatiable Hunger.

For the same cause *Cænis*, a Virgin of *Thessaly*, obtain'd the same, or rather a greater Power from *Neptune*: For he gave her Power to change her Sex, and made her invulnerable; she therefore turn'd herself into a Man, and was call'd *Cæneus*: She fought against the *Centaurs*, till they had overwhelm'd her with a vast Load of Trees, and buried her alive; after which, she was chang'd into a *Bird* of her own Name.

† — — *ensemque recludit*

Dardanum, non hos quasitum munus in usus. Virg. *Æn.* l. 4.

— The *Trojan* Sword unsheath'd

A Gift by him not to this Use bequeath'd.

* Homer. in *Odys.* l. 11.

|| *Nunc equa, nunc ales, modo bos, modo cervus abibat, Præbebatque avido non justa alimenta parenti.* Ov. *Met.* 8.

Now Hart-like, now a Cow, a Bird, a Mare,
She fed her Father with ill-pureh'd Fare.

‡ Ovid. *Metam.*

CHAP. II.

TRITON, and the other Marine Gods.

TRiton was the ¹ Son of Neptune by Amphitrite: He was his Father's Companion ² and ³ Trumpeter. Down to his Navel he resembles a Man, but his other Part is like a Fish. His two ⁴ Feet are like the Fore-feet of a Horse; his Tail is cleft, and crooked, like a Half-Moon, and his Hair resembles wild Parsly. Two Princes of Parnassus (⁵ Virgil and ⁶ Ovid) give most elegant Discriptions of him.

¹ Hesiod in Theogon. 2. Stat. 6. Theb. ² Virg. Æn. 1.

³ Apollon. Argon. 4.

⁴ *Hunc vebit immanis Triton, & cœrula concha
Exterrens freta: cui laterum tenuis his, ida nanti,
Frons hominem præfert, in pristim desinit alvus,
Spumea postifera sub pectore murmurat unda.* Æn. 10.

Him and his martial Train the Tritan bears,
High on his Poop the Sea-green God appears:
Frowning he seems his crooked Shell to sound,
And at the Blast the Billows dance around.

An hairy Man above the Waste he shews,
A Porcpisce Tail beneath his Belly grows,
And ends a Fish: His Breasts the Waves divide,
And Froth and Foam augment the murmuring Tide.

⁵ *Ceruleum Tritona vocat, conchaque sonanti
Inspirare jubet, fluctusque & flumina signo
Fam revocare dato. Cava buccina sumitur illi,
Tortilis in latum, qua turbine crescit in imo
Buccina voce replet sub utroque jacentia Phœbo.* Met. 1.
Old Triton rising from the Deep he spies,
Whose Shoulders rob'd with native Purple rise,
And bids him his loud sounding Shell inspire,
And give the Floods a a Signal to retire.

Oceanus, another of the *Sea-Gods* ¹ was the Son of *Cælum* and *Vesta* ² who by the Antients were called the *Father*, not only of all the Rivers, but of the Animals, and of the very Gods themselves ; for they imagined, that all the Things in Nature took their Beginning from him. It is said, he begot of his Wife *Tethys*, *three thousand Sons* : The most eminent of which were,

Nercus, ³ who was nurs'd and educated by the *Waves*, ⁴ and afterwards dwelt in the *Ægean Sea*, and became a famous Prophet. He ⁵ begat fifty Daughters by his Wife *Doris*, which Nymphs were call'd after their Father's Name, *Nereides*.

Palamon, and his Mother *Ino*, are also to be reckon'd among the Sea-Deities. They were made Sea-Gods on this Occasion ; *Ino's* Husband *Athamas* was distracted, and tore his Son *Learchus* into Pieces, and dash'd him against the Wall : *Ino* saw this, and fearing lest the same Fate should come upon her self, and her other Son *Melicerta*, she took her Son, and with him threw herself into the Sea ; where they were made Sea-Deities : Nothing perish'd in the Waters but their Names ; tho' their former Names were lost in the Waves, yet they found new ones : She was call'd *Lucothea*, and he *Palamon* by the *Greeks*, and *Portumnus* by the *Latins*.

Glaucus the Fisherman became a *Sea-God* by a more pleasant Way. For when he pull'd the Fish which he had caught, out of his Nets, and laid them on the Shore, he observ'd, that by touching a certain ⁶ Herb ; the Fish recover'd their Strength, and leap'd again into the Water. He wonder'd at so strange an Effect, and had

He his wreath'd Trumpets takes (as given in change)
That from the turning Bottom grows more large :
This when the *Numen* o'er the Ocean sounds,
The East and West, from to Shore Shore rebounds.

¹ Hesiod. in Theogon. ² Orph. in hymn. Hesiod ibid.

³ Horat. 1. Carm. ⁴ Euripid. in Iphig. ⁵ Apol. 4.

⁶ Strab. 1. 9.

a Desire to taste this Herb. † When he had tasted it, he follow'd his Fish, and leaping into the Water, became a *God of the Sea*.

To these we may add the Story of *Canopus* a God of the *Egyptians*; who, by the help of *Water*, gain'd a memorable Victory over the Gods of the *Chaldeans*. * When these two Nations contended about the Power and Superiority of their Gods, the Priests consented to bring these two Gods together that they might decide their *Controversy*: The *Chaldeans* brought the God *Ignis* (*Fire*) and the *Egyptians* brought *Canopus*; they set the two Gods near one another to fight; *Canopus's* Belly was a great Pitcher fill'd with Water, and full of Holes, but so stop't with Wax, that no body could discern them. When the Fight began; *Fire*, the God of the *Chaldeans*, melted the Wax which stopp'd the Holes; so that *Canopus* with Rage and Violence assaulted him with Streams of Water, and totally extinguish'd, vanquish'd, and overcame him.

† Ovid Metam. 13. * Ruffin. l. 11. c. 26.

C H A P. III.

S E C T. I. *The Monsters of the Sea. The SIRENS.*

THere were three *Sirens*, whose Parentage is uncertain, (tho' some say, † that they were the Offspring of *Athelous* the River, and *Melpomeno* the *Muse*) * they had the Faces of Women, but the Bodies of flying Fish: They dwelt near the Promontory *Peloris* in *Sicily* (now call'd *Capo di Faro*) or in the Islands call'd || *Sirenusæ*, which are situate in the extreme

† Nicand. Metam. 3. * Ovid Metam. 3. || Sirabo l. 5. 5. Idem. l. 1.

Parts of *Italy*; where, with the Sweetness of their singing, they allur'd all the Men to them, that sail'd by those Coasts; and when by their Charms they brought upon them a dead Sleep, they drown'd them in the Sea, and afterwards took them out and devour'd them. Their Names were *Parthenope*, (who died at *Naples*, for which Reason that City was formerly call'd *Parthenope*) *Ligea* and *Leucosia*.

That their Charms might be easilier receiv'd and make the greater Impression on the Minds of the Hearers, they us'd musical Instruments with their Voices, † adapted the Matter of their Songs to the Temper and Inclination of their Hearers. * With some Songs they enticed the Ambitious, with others the Voluptuous, and with other Songs they drew on the Covetous to their Destruction.

P. What then, could no Passengers ever escape this Plague?

M. History mentions only two, *Ulysses* and *Orpheus*, who escap'd. || The first was forewarn'd of the Danger of their charming Voices by *Circe*; wherefore he stopp'd the Ears of his Companions with Wax, and was himself fast bound to the Mast of the Ship, by which means he safely pass'd the fatal Coasts. ‡ But *Orpheus* overcame them in their own Art, and evaded the Temptations of their murdering Musick, by playing upon his Harp, and singing the Praises of the Gods so well, that he outdid the *Sirens*. The Fates had ordained that the *Sirens* should live till some body, who pass'd by heard them sing, and yet escap'd alive. When therefore they saw themselves overcome, they grew des-

† Homer. Odyss.

* *Monstra Maris Sirenes erant, qua voce canora Quaslibet admissas detinuerunt rates.* Oy. de art. am. l. 3.

Sirens were once Sea-Monsters, meer Decoys, Trepanning Seamen with their tuneful Voice.

|| Homer. Odyss. 1. ‡ Apollon. Argon.

perate, and threw themselves headlong into the Sea and were turn'd into Stones. Some write, that they were formerly Virgins, *Proserpina's* Companions, who sought every where for her when she was stolen away by *Pluto*; but when they could not find her, they were so griev'd, that they cast themselves into the Sea, and from that time were chang'd into Sea-Monsters. * Others add, that by *Juno's* Persuasion they contended in Musick with the Muses, who overcame them, and, to punish their Rashness, cut off their Wings; with which they afterwards made for themselves Garlands.

P. What did the Poets signifie by this Fiction?

M. That the † *Minds of Men are deposed from their proper Seat and State by the Allurements of Pleasure*. It corrupts them: There is not a more deadly Plague in Nature to Mankind than Voluptuousness. Whoever addicts himself altogether to Pleasures, loses his Reason, and is ruin'd; and he that desires to decline their Charms, must stop his Ears, and not listen to them, but must hearken to the Musick of *Orpheus*; that is, he must observe the Precepts and Instructions of the *Wife*.

Now turn your Eyes to those two Monsters, who are call'd *Scylla* and *Charybdis*.

* Pausan. in Boeot.

† Voluptatum illecebris mentem e sua sede & statu dimoveri. Cicero Paradox. 1. de senectute.

SECT. II. SCYLLA and CHARYBDIS.

THE Description of *Scylla* is very various; for some say, that ‡ she was a most beautiful Woman from the Breasts downward, but had six Dogs Heads. Again others say, that in her upper Parts she resembled a Wo-

‡ Homeri Odyss.

man, in her lower a Serpent and a Wolf. But, whatever her Picture was, * every Body says she was the Daughter of *Phorcus*. She was courted by *Glaucus*, and receiv'd his Embraces; whereupon *Circe*, who passionately lov'd *Glaucus*, and could not bear that *Scylla* was preferr'd before her by *Glaucus*, † poison'd with venomous Herbs those Waters in which *Scylla* us'd to wash her self: *Scylla* was ignorant of it, and according to her Custom, went into the Fountain, and when she saw that the lower Parts of her Body were turn'd into the Heads of Dogs, being extreemly griev'd that she had lost her Beauty, she cast her self headlong into the Sea, where she was turn'd into a Rock, infamous for the many Shipwrecks which happen there, which Rock is still seen in the Sea which divides *Italy* from *Sicily*, between *Messina*, a City of *Sicily*, and *Rhegium* (now call'd *Reggio*) in *Calabria*. This Rock is said to be surrôunded with Dogs and Wolves, who devour the Persons who are cast away there. But hereby is meant only, that when the Waves, by a violent Sterm, are dash'd against this great Rock, the Noise a little resembles the barking of Dogs, and the howling of Wolves.

P. You say, that *Scylla* was the Daughter of *Phorcus*; but, Was not she rather the Daughter of *Nisus*, King of *Megara*?

M. No, that *Scylla* was another Woman; for *Scylla*, ‡ the Daughter of King *Nisus*, was in love with *Minos*, who besieg'd her Father in the City of *Megara*. She betray'd both her Father and her Country to him, by cutting off the fatal Lock of purple Hair in which were contain'd her Father's and her Country's Safety, and sent it to the Besieger. *Minos* gain'd the City by it, but detested *Scylla*'s Perfidiousness, and hated her: She could not bear this Misfortune, but was chang'd into a *Lark*. *Nisus*, her Father, was likewise chang'd into a

* Apollon. 3. Argon. † Myro Priar. l. 3. rerum
Mellan. ‡ Pausanias in Attic.

Spar-Hawk, which is call'd *Nisus*, after his Name ; and this *Spar-Hawk*, as if he yet sought to punish his Daughter's great Baseness, still pursues the *Lark* with great Fury, to devour her.

Charybdis is a vast Whirlpool in the same *Sicilian* Sea, over against * *Scylla*, which swallows down whatsoever comes within its Circle, and vomits it up again. They say, that this *Charybdis* was formerly a very ravenous Woman, who stole away *Hercules's* Oxen, for which Theft *Jupiter* struck her dead with Thunder, and then turn'd her into this Gulph. You will find an elegant Description of these two Monsters, *Scylla* and *Charybdis*, in † *Virgil*.

P. What do these Fables of *Scylla* and *Charybdis* represent to us ?

M. They represent to us Lust and Gluttony, monstrous Vices, which render our Voyage thro' this World

* *Virg. Georg. 3.*

† *Dextrum Scylla latus, laevum implacata Charybdis*
Obsidet, atq; imo Barathri ter gurgite vastos
Sorbet in abruptum fluctus, rursusq; sub auras
Erigit alternos, & sydere verberat unda.
At Scyllam cacis cohibet spelunca latebris
Ora exert antem, & naves in saxa trahentem.
Prima hominis facies, & pulchro pectore virgo
Pube tenus ; postrema immani corpore Piscis,
Delphinum caudas utero commissa luporum. Æneid. 1. 3.

Far on the Right her Dogs foul *Scylla* hides :
Charybdis roaring on the Left presides,
 And in her greedy Whirlpool sucks the Tides.
 Then spouts them from below ; with Fury driv'n,
 The Waves mount up, and wash the Face of Heaven ;
 But *Scylla*, from her Den, with open Jaws
 The sinking Vessel in her Eddy draws,
 Then dashes on the Rocks : A Human Face
 And Virgin-Bosom hides the Tail's Disgrace.
 Her Parts obscene below the Waves descend,
 With Dogs enclos'd, and in a Dolphin end.

extreamly hazardous and perilous. Lust; like *Scylla*, engages unwary Passengers by the Beauty and Pomp of her Outside, and when they are entangled in her Snares, she tortures, vexes, torments, and disquiets them with Rage and Fury, which exceed the Madness of Dogs, or the Ravenousness of Wolves. Gluttony is a *Charybdis*, a *Gulph*, a *Whirlpool*, that is insatiable: It buries Families alive, and devours Estates, and consumes Lands and Treasures, and sucks up all Things. They are neighbouring Vices, and, like *Scylla* and *Charybdis*, are but little distant from each other; nay, they are seldom separate, but act with united Forces; for you will not easily find a Man, who is greatly addicted to the *Luxury of Eating and Drinking*, who is not also a Slave to the *Luxury of Concupiscence*, and besmear'd with the sordid Filth of base Pleasures, and wholly given up to the most vile and impudent Lusts.

But 'tis now time to consider the Place in which the Wicked are tormented eternally; or rather to cast down our Eyes upon it, in the lower Apartment of this *Pantheon*, where the *Infernal Gods* are painted: We will only take a transitory View of this Scene, since it will be very unpleasant to stay long in so doleful, so sad a place.

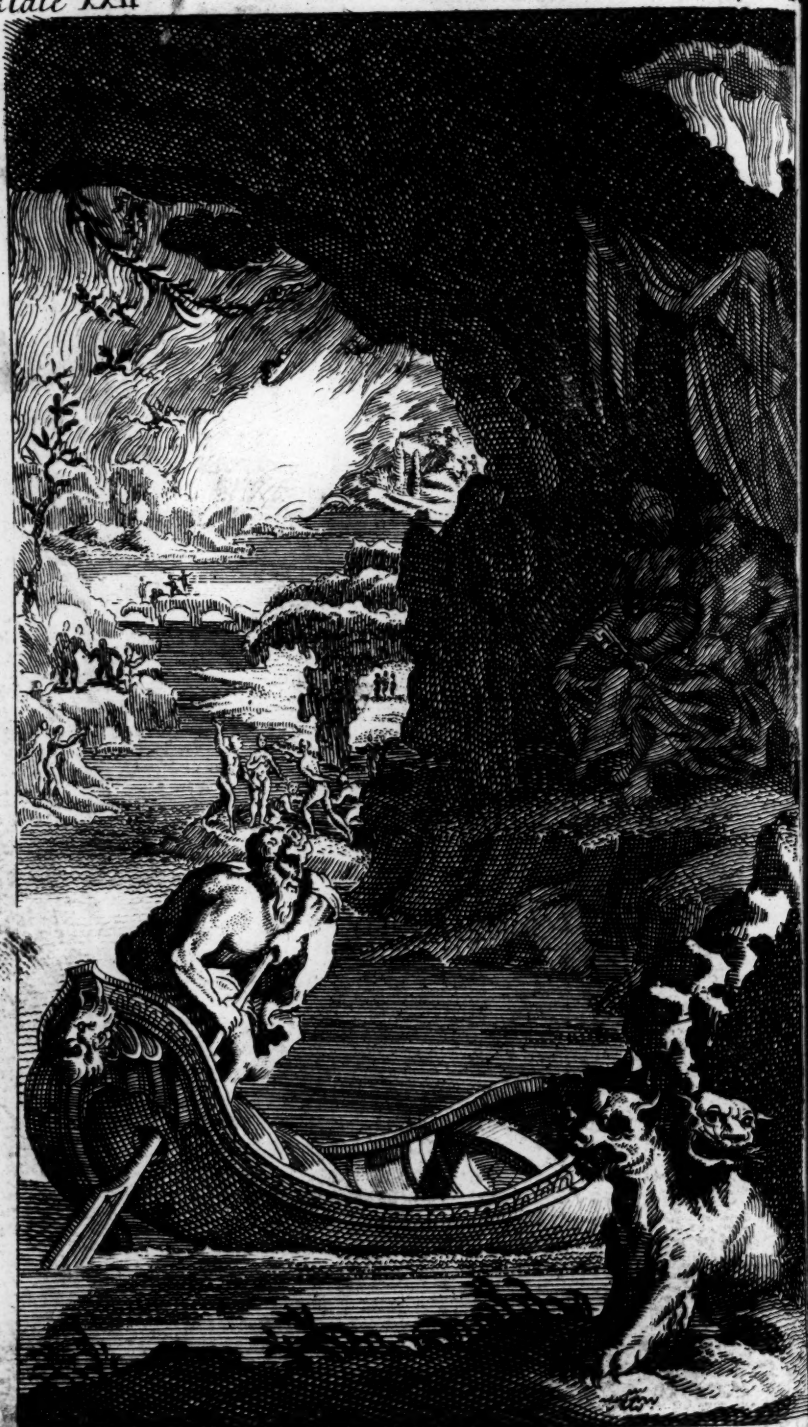


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PART IV.

Of the Infernal Deities.

CHAP. I.

A View of HELL.

P. O Wondrous! What a horrid and dismal Spectacle is here!

M. You must imagine that we are now in the Confines of *Hell*. Prithee come along with me; I will be the same Friend to you which the * *Sibyl* was to *Æneas*. Nor shall you need a *golden Bough* to present to *Proserpine*. You see here painted those Regions of *Hell*, of which you read a most elegant Description in † *Virgil*. The Passage that leads to these infernal Dominions was a wide dark Cave, thro' which you pass by a steep rocky Descent, till you arrive at a gloomy

* *Virg. Æneid. 6.*

† *Spelunca alta fuit, vastoq; immanis hiatus,
Scrupæ, tuta lacu nigro, nemorumq; tenebris;*



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Grove, and an unnavigable Lake call'd **Avernus*, from whence such poysonous  rise that no Birds can fly over it, for in their  fall down dead, being poyson'd with the Stench .

P. But what Monster  which I see placed at the very Entrance of Hell?

M. *Virgil* will tell you † what they are. They are

*Quam super haud ulla poterant impune volantes
Tendere iter pennis : talis sese halitus atris
Faucibus effundens, supera ad convexa ferebat :
Inde locum Graij dixerunt nomine Avernum.* Æn. 6.

Deep was the Cave, and downward as it went
From the wide Mouth, a rocky rough Descent ;
And here th' Access a gloomy Grove defends ;
And there th' unnavigable Lake extends,
O'er whose unhappy Waters, void of Light,
No Bird presumes to steer his airy Flight,
Such deadly Stenches from the Depth arise,
And steaming Sulphur, which infects the Skies.
Hence do the Grecian Bards their Legends make,
And give the Name *Avernus* to the Lake.

* *Avernus* dicitur quasi ἄρνϙ, id est, sine Avibus. Quod nullæ volucres lacum illum, ob lethiferum halitum, prætervolare salvæ possent.

† *Vestibulum ante ipsum, primisq; in faucibus Orci,
Luctus & ultrices posuere cubilia cura.
Pallentesq; habitant morbi, tristisq; Senectus.
Et metus, & malesuada Fames, & turpis Egestas,
(Terribiles visu formæ) Lethumque Laborque.
Tum consanguinius Lethi Sopor, & mala mentis
Gaudia, mortiferumq; aduerso in limine Bellum ;
Ferreique Eumenidum thalami, & Discordia demens
Vipereum crimen vittis innexa cruentis.* Æn. l. 6.

Just in the Gate, and in the Jaws of Hell,
Revengeful Cares and fullen Sorrows dwell;
And pale Diseases, and repining Age,
Want, Fear, and Famine's unresisted Rage:
Here Toils and Death, and Death's Half-Brother, Sleep,
(Forms terrible to view) their Centry keep.

those

those fatal Evils which bring *Destruction* and *Death* upon Mankind, by the Means of which the number of the Inhabitants of these dark Regions is greatly augmented; and those Evils are Care, Sorrow, Diseases, Old-age, Frights, Famine, Want, Labour, Sleep, Death, Stings of Conscience, Force, Fraud, Strife, and War.

With anxious Pleasures of a guilty Mind,
Deep Frauds before, and open Force behind.
The Furies iron Beds, and Strife that shakes
Her hissing Tresses, and unfolds her Snakes.

CH A P. II.

CHARON. *The RIVERS of Hell.* CERBERUS.

P. **W**HO is that nasty, old, decrepid, long-bearded Fellow? Or what is his Name?

M. He is the *Ferry-man of Hell*; his *Name is *Charon*, which Word denotes the ungracefulness of his Aspect. In the Greek Language he is call'd Πορθμεύς [*Porthmeus*] that is, *Portitor*, Ferry-man. You see his Image painted by the Pencil, but you may read a more beautiful and elegant Picture of him drawn by the Pen of †*Virgil*.

P. Why does he tarry with his Boat here?

M. To take and carry over to the other side of the Lake the Souls of the Dead, which you see flocking

* Charon, quasi Acharon, id est, sine gratia, ab α non, & χάρις gratia.

† Portitor has horrendus aquas, & flumina servat,
Terribili squalore Charon: cui pluxima mento
Canities inculta jacet: stant lumina flamma,
Sordidus ex humeris nodo dependet amictus.

on the Shores in Troops: Yet he takes not all promiscuously who come, but such only whose Bodies are buried when they die; for the *'unburied'* wander about the Shores an hundred Years, and then are carried over: But first they pay *Charon* his Fare, ² which is at least a Halfpenny.

P. Those three or four Rivers (if my Eyes do not deceive me) must be pass'd over by the *Dead*, must they not?

M. Yes; the *first* of 'em is *Acheron*, ³ which receives them when they come first. This *Acheron* was the Son of *Terra* or *Ceres*, born in a Cave, and conceiv'd without a Father; and, because he could not endure Light, ⁴ he ran down to Hell, and was chang'd into a River, whose Waters are extream bitter.

The *second* is *Styx*, which is a Lake rather than a River, ⁵ and was formerly the Daughter of *Oceanus*, and the Mother of the Goddess *Victoria* by *Acheron*. When *Victoria* was on *Jupiter's* side in his War against the Giants, she obtain'd this Prerogative for her Mother,

Ipse ratem conto subigit, velisq; ministrat,

Et ferruginea subvertat corpora cymba,

Fam senior; sed cruda Deo viridisq; senectus. Æn. 6,

There *Charon* stands, who rules the dreery Coasts:

A sordid God! down from his hoary Chin

A length of Beard descends, uncomb'd, unclean:

His Eyes like hollow Furnaces on fire:

A Girdle foul with Grease binds his obscene Attire.

He spreads his Canvass, with his Pole he steers,

The Freights of sitting Ghosts in his thin Bottom bears.

He look'd in Years, yet in his Years were seen

A youthful Vigour, and autumnal Green.

⁶ *Centum errant annos, volitant hac littora circum:*

Tum demum admissi stagna exoptata revisunt.

A hundred Years they wander on the Shore,

At length, their Penance done, are waded o'er.

⁷ *Lucian. de Lust.* ⁸ *Plato in Phædone.* ⁹ *Pausan. in Atticis.* ¹⁰ *Hesiod. in Theogon.*

that

that no Oath that was sworn among the Gods by her Name should ever be violated: For if any of the Gods broke an Oath sworn by *Styx*, they were banish'd from the Nectar and the Table of the Gods ¹ a Year and nine Days. This is then the *Stygian Lake*, by which ² when the Gods swore, they observ'd their Oath with the utmost scrupulousness.

The *third* River, *Cocytus*, flows out of *Styx* with a lamentable groaning Noise, and imitates the howling, and encreases the Exclamations of the *Damned*.

Next comes ³ *Phlegethon* or *Periphrægethon*, so call'd because it swells with *Waves of Fire*, and all its Streams are *Flames*.

When the Souls of the Dead have pass'd over these four Rivers, they are afterwards carried to the Palace of *Pluto*, where the Gate is guarded by a *Dog with three Heads*, whose Body is cover'd in a terrible manner with *Snakes* instead of Hair. This *Dog* is the *Porter of Hell*, ⁴ begotten of *Echidna* by the Giant *Typhon*, and is describ'd by ⁵ *Virgil*, and by ⁶ *Horace*. But from him let us pass to the Prince and Princess of Hell, *Pluto* and *Proserpine*.

¹ Serv. in *Æneid*. 6.

² *Dij cujus jurare timent & fallere numen.*

The sacred Stream which Heav'n's Imperial State
Attests in Oaths, and fears to violate.

³ Α φλέγω ardeo, quod undis intumeat igneis, flammeosq;
fluctus evolvat. ⁴ Hesiod. in *Theogon*.

⁵ *Cerberus hæc ingens Latratu regna trifauci*

Personat adverso recubans immanis in antro.

Stretch'd in his Kennel, monstrous *Cerberus* round
From triple Jaws made all these Realms resound.

⁶ *Cessit immanis tibi blandienti*

Fanitor aula

Cerberus: quamvis furiale centum

Muniant Angues caput ejus; atque

Spiritus teter, saniesque manat

Ore trilingui,

L. 3. Odar. 11.

Hell's

Hell's grisly Porter let you pass,
 And frown'd and listen'd to your Lays.
 The Snakes around his Head grew tame ;
 His Jaws no longer glow'd with Flame ;
 Nor triple Tongue was stain'd with Blood :
 No more his Breath with Venom flow'd.

C H A P. III.

S E C T. I. P L U T O.

THIS is *Pluto*, the King of Hell, ¹ begotten of *Saturn* and *Ops*, and the Brother of *Jupiter* and *Neptune*. He has these *infernal Dominions* attributed to him, not only because, in that Division of his Father's Kingdom mention'd before, the Western Parts fell to his Lot ; but also, as some say, ² because the Invention of burying, and of honouring the Dead with *Funeral Obsequies*, proceeded from him : For the same Reason he is thought to exercise a *Sovereignty* over the *Dead*. Look upon him, he sits on a Throne cover'd with Darkness, and discover, if you can, his Habit, and the Ensign of his Majesty more narrowly.

P. I see him, tho' in the midst of so much Darkness, and can distinguish him easily ; ³ he holds a Key in his Hand instead of a Sceptre, and is ⁴ crown'd with Ebony.

M. Sometimes I have seen him crown'd also with a Diadem ; ⁵ sometimes with the Flowers of *Narcissus*, (or *white Daffodils*) and sometimes with *Cypress-Leaves*, because these Plants greatly please him, and especially the *Narcissus*, because he stole away *Proser-*

¹ Diodor. Sicul. 4 Bibl. ² Idem apud Liliu Gyrald.
 Euripid. in Phœn. ³ Pausan. in pr. Iliac. ⁴ Marrian.
⁵ Lil. Gyrald.

pine when she gather'd that Flower, as I shall shew presently. Very often a ¹ Rod is put into his Hand in the place of a Sceptre, with which he guides the Dead to Hell: ² And sometimes he wears a Headpiece, which makes ³ him invisible. His Chariot and Horses are of a black Colour, and ⁴ when he carried away *Proserpine* he rode in it. But if you would know what those *Keys* signifie which he has in his Hands, the Answer is plain, That when once the Dead are receiv'd into his Kingdom, the Gates are lock'd against them, and there is no Regress thence into this Life again.

P. Why is he call'd *Pluto*?

M. I'll tell you that, and also the Meaning of the rest of his Names.

His Greek Name ⁶ *Pluto*, or *Plouton*, as well as his Latin Name *Dis*, signifies Wealth. The Reason why he is so call'd, is because all our Wealth comes from the lowest and most inward Bowels of the Earth; and because, as *Tully* writes, ⁷ all the natural Powers and Faculties of the Earth are under his Direction; for all Things go to the Earth, and proceed from thence.

The Name ⁸ *Ades* [*Hades*] by which he is call'd among the *Greeks*, ⁹ signifies *dark, gloomy, and melancholy*; or else, ¹⁰ as others guess, *invisible*; because

¹ Varr. apud eund. ² Pind. in Od. ³ Homer. 5 Iliad.

⁴ Hygin. Astron. Poet. ⁵ Ovid. 3 Metam.

⁶ ——— *Facilis descensus Averni:*

Sed revocare gradum, superasq; evadere ad auras,
Hoc opus, hic labor est ——— Virg. *Æneid.*

To th' Shades you go a down-hill easie Way,

But to return, and re-enjoy the Day,

That is a Work, a Labour ———

⁷ ΠΛΟΥΤΟΣ divitiæ. ⁸ Terrena vis omnis ac natura ipsi dedicata credebatur, Tull. l. 2. de Nat. Deor. ⁹ Ἄδης ἀειδής, id est, triste, tenebrosum. Aut quasi ἀόρατος quod videri minime posset, aut ab α privante, & ἠδῆν videre. Socr. ap. Plut. Phurnut. Gaza ap. Lil. Gyr.

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he sits in Darkness and Obscurity ; his Habitation is melancholy and lonesome, and he seldom appears to open view.

He is likewise call'd ¹ *Agefilaus*, because he leads People to the infernal Regions ; and sometimes ² *Age-lastus*, because that it was never known that *Pluto* laugh'd.

His Name *Februus* comes from the old word *Februo*, to *purge* by *Sacrifice*, because *Purgations* and *Lustrations* were used at Funerals ; whence the Month of ³ *February* receives also its Appellation ; at which time especially the Sacrifices call'd *Februa* were offer'd by the *Romans* to this God.

He is call'd *Orcus* and *Ouragus*, as some say, ⁴ because he excites and hastens People to their Ruin and Death : But others think that he is so named ⁵ because, like one that brings up the Rear of an Army, he attends at the last Moments of Mens Lives.

We find him sometimes call'd *Quietus*, because by Death he brings Rest to all Men.

He is call'd *Summanus*, that is, the ⁶ Chief of all the infernal Deities ; the principal Governour of all the Ghosts and departed Spirits. The Thunder that happens in the Night is attributed to him : Whence he is commonly stiled also the *Infernal Jupiter*, the *Stygian Jupiter*, the *Third Jupiter* ; as *Neptune* is the *Second Jupiter*.

P. What was the Office and Power of *Pluto* ?

¹ παρὰ τὸ ἀγεῖν τὰς λαῖς, à ducendis populis ad inferos. ² ab α non & μάλα rideo, quod sine risu sit. ³ Ovid. Fastor. l. 2. ⁴ Orcus quasi Urgus & Ouragus ab urgendo, quod homines urgeat in interitum, Cicero in Verrem 6. ⁵ Οὐραγός eum significat qui agmen claudit ; simili modo Pluto postremum humanæ vitæ actum excipit, Guthr. lib. 1. c. 4. de Jur. Man. 2. quod morte quietem cunctis afferat. Festus. ⁶ Quasi Summus Deorum manium, Aug. de Civit. Dei, l. 4.

M. If you don't fully understand that, from what has been said already, the Fates will tell you, that he * presides over Life and Death: That he not only governs the departed Spirits below, but also can lengthen or shorten the Lives of Men here on the Earth, as he thinks fit.

* ——— O maxime noctis

*Arbiter, umbrarumq; potens, cui nostra laborant
Stamina, qui finem cunctis & semina præbes,
Nascendique vices alterna morte rependis,
Qui vitam lethumq; regis. ——— Claud. de Raptu Proserp.*
Great Prince o'th' gloomy Regions of the Dead,
For whom we hourly move our Wheel and Thread,
Of Nature's Growth and End thou hast the Sway,
All Mortals Birth with Death thou dost repay,
Who dost command 'em both ———

CH A P. IV.

PLUTUS.

I Joyn *Plutus* to *Pluto* (tho' *Plutus* be not an infernal God) because their Names and Office were very like and agreeable; wherefore I will take this occasion to say something of him; for they are (both of 'em) *Gods of Riches*, which are the Root of all Evil, and which Nature, our common Parent, hath placed near Hell; and indeed, there is not a nearer Way to Hell, than to hunt greedily after Riches.

This *Plutus* was the Son of † *Jason*, or *Jasus*, by *Ceres*: He was blind and lame, injudicious, and mighty timorous; and truly these Infirmities are justly ascrib'd to him: For if he was not blind and injudicious, he

† *Hesiod. in Theogon.*

would never pass by good Men, and heap his Treasures on the bad. He is *Lame*, for great Estates come slowly. He is *Fearful* and *Timorous*, because Rich Men watch their Treasures with a great deal of Fear and Care.

C H A P. V.

S E C T. I. P R O S E R P I N E.

X *M. SHE*, who sits next to *Pluto*, is the *Queen of Hell*, ¹ the *Infernal Juno*, ² the *Lady* (as the *Greeks* commonly call her) and the most beloved Wife of *Pluto*, ³ the Daughter of *Ceres* and *Jupiter*; she is call'd both *Proserpine* and *Libera*. *Jupiter*, [her Father,] begat her when he was disguis'd in the Shape of a Bull; and after she was born, and grown up, ⁴ he debauch'd her himself in the shape of a Dragon; ⁵ whence it came to pass that, in the *Mysteries* of the *Sabazia*, a *Golden Snake* folded in a Circle was produced; which, when any were initiated, was usually put into their Bosoms, and receiv'd again when it slid down from them below.

P. But by what Fate became *Proserpine* the Wife of this *black God*?

M. In this manner: When all the Goddesses refus'd to marry *Pluto*, because he was so deform'd, he was vex'd at this Contempt and Scorn, and troubled, that he was forced to live a single Life always; wherefore in a Rage he seated himself in his Chariot, and arose on a sudden: From a Den in *Sicily* ⁶ he saw a company of

¹ Virg. *Aeneid*. 6. ² Δέσποινα, id est, Domin. Pausan. in *Arcad*. ³ Hesiod. in *Theogon*. ⁴ Arnob. l. 5. ⁵ Eusebius *Præp. Evang*. ⁶ Cic. in *Verrem*.

very beautiful Virgins gathering Flowers in the Fields of *Erna* (a beautiful Place situated about the middle of the Island, and therefore call'd *the Navel of Sicily*.) One of them, *Proserpine*, pleas'd him above the rest, for she surpass'd 'em all in Beauty. He came raging with Love, and carried her with him from that Place, and on a sudden he sunk into the Earth near *Syracuse*. In the Place where he descended a Lake arose: And † *Cicero* says, the People of *Syracuse* keep yearly Festivals, to which great Multitudes of both Sexes flock.

P. O poor Lady! I am troubled at her Misfortune; her Unhappiness moves my Compassion. But what follow'd?

M. The Nymphs her Companions were grievously affrighted, and fled away to any Place where they could expect Safety. In the mean time *Ceres*, the Mother of *Proserpine*, comes, who by chance was absent when her Daughter was stoln; she seeks her Daughter amongst her Acquaintance a long time, but in vain. Therefore in the next place she kindles Torches by the Flames which burst forth from the top of the Mountain *Ætna*, and goes with them to seek her Daughter throughout the whole World: Neither did she give over her vain Labour till the Nymph *Arethusa* fully assur'd her, that *Proserpine* was stoln by *Pluto*, and carried down into his Kingdoms. And then in great Anger she hastened and expostulated ‡ with *Jupiter* concerning the Violence that was offer'd to her Daughter. In short, *Jupiter* promis'd to restore *Proserpine* again, if she had not yet tasted any thing in Hell. *Ceres* went joyfully down, and *Proserpine*, full of Triumph and Gladness, prepar'd to return into this World; when one *Ascalaphus* discover'd that he saw *Proserpine*, while she walk'd in *Pluto's* Orchard, pluck a Pomegranate, and eat some Grains of it; whereupon *Proserpine's* Journey was im-

† 6 in Verrem.

‡ Servius in 1 Georgic.

mediately stopp'd. *Ceres*, her Mother, amaz'd at this new Mischance, and incens'd at the fatal Discovery of *Ascalaphus*, turn'd him into an *Owl*, a Bird of an ill Omen, and unlucky to all that see it; but at last, by the Importunity of her Prayers to *Jupiter*, he extorted this Favour from him, that he should give Leave * that *Proserpine* might live half the Year at least with her in the *Heavens*, and the other half below in *Hell* with her Husband. *Proserpine* afterwards lov'd this disagreeable Husband so much, that she was jealous, and chang'd *Mentha*, who was his Mistress, into *Mint*, an Herb of her own Name.

* *Et Dea regnorum Numen commune duorum,
Cum matre est totidem, totidem cum conjuge menses.*

Ovid. *Metam.* 5.

The Goddess now in either Empire sways;
Six Months with *Ceres*, six with *Pluto* stays.

S E C T. II. *An Explanation of the Fable.*

P. Y O U have told a very pretty Story; pray, what is the Signification of it?

M. The Signification of it is this, † *Ceres* is the *Earth*, and her Daughter *Proserpine* the Fertility of the *Earth*, or rather || the Seed by which it is fertile, which Seed lies buried in the Ground in the Winter, but in the Summer breaks forth and becomes Fruit. Thus *Proserpine* (the Emblem of the Seed) lives half the Year in *Hell*, and the other half in *Heaven*. Others explain this Fable so, as by it to signify the *Moon*, which is hid from us, in the Hemisphere of the Countries beneath us, as long as it shines to us in our own.

Some believe that *Hecate* is the same with *Proserpine*; and if you are willing to follow their Opinion,

† Var. apud Augustinum de 7 Civit. Dei. || Euseb. 1 de præp. Evang.

you must call to mind what I said before, where I discours'd of *Diana*.

Let us now turn our Eyes towards the Tribunal of *Pluto*, where you see in that dismal Picture continual Tryals, and all Persons, as well the Accusers as the Offenders, that have been formerly wicked in their Lives, receive their Deaths impartially from the three *Fates*; after Death they receive their Condemnation impartially from the three *Judges*; and, after Condemnation, their Punishment impartially from the three tormenting *Furies*.

CHAP. VI.

The FATES.

P. WHERE are those *Fates*? Shew me, Sir.

M. Those three *Old Ladies* are the *Fates*: Their Garments are made of Ermine, white as Snow, round which is a purple Border. They were born either ² of *Nox* and *Erebus*, or of ³ *Necessity*, or ⁴ the *Sea*, or of that rude and undigested Mass which the Ancients call'd *Chaos*. They are call'd *Parcæ* in Latin, because, as ⁵ *Varro* thinks, they distribute good and bad Things to Persons at their Birth: Or, as the common and receiv'd Opinion is, ⁶ because they spare no Body. They are likewise call'd *Fatum*, *Fate*; and are Three in number, ⁷ because they order the past, present, and

¹ Catullus in Epith. Thet.

² Hesiod. in Theogon. ³ Plato, l. 10. de Republ. ⁴ Lycophron. ⁵ *Parcæ* dicuntur a partu, quod nascentibus hominibus bona malaque conferre censeantur. ⁶ Aut à parcendo per antiphrasin, quod nemini parcant. Servius in *Æneid*. ⁷ Eusebius in Prep. Evang. l. 6.

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future Time. Fate, says ¹ Tully, is all that which God hath decreed, and resolv'd shall come to pass, and which the Grecians call *Εἰμαρμένη* [*Eimarmene*.] 'Tis (says ² Chrysippus) a perpetual, certain, and unavoidable Series and Chain of Things, wrapping and enfold- ing up it self in an order of Consequences which com- pose the several Links, and follow one another to all Eternity. ³ *Fatum* is deriv'd from the Word *Fari*, to pronounce or declare; because, when any one is born, these three Sisters pronounce what Fate will befall him; as we saw in the Story of *Meleager*.

P. What are their Names and Offices?

M. The Name of one is ⁴ *Clotho*; the second is cal- led ⁵ *Lachesis*; the third ⁶ *Atropos*, because she is un- alterable, unchangeable. These Names the *Grecians* give them: The ⁷ *Romans* call them *Nona*, *Decima*, and *Morta*.

To them is entrusted the Management of the fatal Thread of Life; for *Clotho* draws the Thread betwixt her Fingers; *Lachesis* turns about the Wheel; and *A- tropos* cuts the Thread spun with a pair of Scissars: That is, *Clotho* gives us Life, and brings us into the World: *Lachesis* determines the Fortunes that shall befall us here; and *Atropos* concludes our Lives: ⁸ *One speaks, the other writes, and the third spins.*

¹ Est autem Fatum id omne quod à Deo constitutum & designatum est ut eveniat, quod Græci *εἰμαρμένην* ap- pellant. Tullius de Fato & i Divinat. ² *Eimarmene* sempiterna quædam est & indeclinabilis rerum series & ca- tena, sese volvens & implicans per æternos consequentiæ ordines è quibus connexa est, Boet. in Top. ³ Var. ap. Lil. Gyr. ⁴ A verbo *κλάω*, id est, Neo. ⁵ A *λαγχάνω* for- tior. ⁶ Ab *α* privativa particula, & *τρέπω*, verito, quod verti & flecti nequeat. ⁷ Cæsen. Vind. ap. Lil. Gyr. ⁸ Una loquitur, altera scribit, tertia fila ducit, Serv. in i *Æneid*.

CHAP. VII.

The FURIES.

P. AND what are those *Monsters* call'd that have the *Faces of Women*? Their Looks are full of Terror; they hold lighted Torches in their Hands; Snakes and Serpents lath their Necks and Shoulders.

M. They are the *Furies*, call'd in Latin sometimes *Furie*,¹ because they make Men mad by the Strings of Conscience which Guilt produces. They are also call'd² *Diræ*,³ *Eumenides*, and⁴ *Canes*; and were the Offspring of⁵ *Nox* and⁶ *Acheron*; but their proper Names are *Alecto*, *Tisiphone*, and *Megara*; and they are esteem'd Virgins; because, since they are the Avengers of all Wickedness, nothing can corrupt and pervert them from inflicting the Punishment that is due to the Offender.

P. Why are they only Three *Furies*?

M. Because there are three⁸ principal Passions of the Mind, *Anger*, *Covetousness*, and *Lust*, by which Mankind is chiefly hurried into all sorts of Wickedness; for *Anger* begets Revenge, *Covetousness* provokes us to get immoderate Wealth by Right or Wrong, and *Lust* persuades us to pursue our Pleasures at any rate. Indeed some add a⁹ fourth *Fury* call'd *Lissa*, that is, *Rage* and *Madness*; but she is easily reduc'd to the other three: As also *Erinnyes*, a Name common to them all.

P. What is the Office of the *Furies*?

¹ Quod sceleratos in furorem agunt. * Virg. *Æneid.* 3.
² Ibid. 8. ³ Ibid. 4. ⁴ Ibid. 6. ⁵ Ibid. 11. ⁶ Suidas &
 Orph. in Hymn.

⁸ Isidor. ap. Gyr. ⁹ Eurip. in *Hercule furente*.

M. They are appointed to observe and punish the Crimes of ill Men, and to torment the *Consciences of secret Offenders*: Whence they are commonly also entitled, * *The Goddesses, the Discoverers and Revengers of evil Actions*. They punish and torment the Wicked, by frightening and following them with *burning Torches*. You see the Picture of them there, and you will find them beautifully † describ'd in the 12th Book of *Virgil's Æneids*.

P. What did the Poets intend by these *Furies*?

M. Only, says *Cicero*, that they who have done any wicked and unlawful thing are tormented and affrighted, not with the *Blows* and the *burning Torches* of the *Furies*, as it is in the Fable, but with the Stings of their own evil Consciences: ‡ *For (says he) every one's own Fraud, and his own Terrour, bring him the greatest Vexation: Every one's own Wickedness torments and enrages him; his own evil Thoughts, and the Lashes of his Conscience, affright him: These are constant and domestick Furies to the Wicked, that Night and Day exact the Punishment to them that their Crimes deserve.*

* *Deæ speculatrices & vindices Facinorum.*

† *Dicuntur gemina pestes, cognomine Dira,
Quas & Tartaream Nox intempesta Megaram,
Uno eodemq; tulit partu, paribusq; revinxit
Serpentum spiritis, ventosq; addidit alas.*

Deep in the dismal Regions void of Light,
Two Daughters at a Birth were born to Night:

These their brown Mother, brooding on the Cave,

Endu'd with windy Wings to fleet in Air; [Hair. }

With Serpents girt alike, and crown'd with hissing }

In Heaven the *Dire* call'd.

‡ *Sua enim quemq; fraus & suus terror maximè vexat: suum quemq; scelus exagitat, amentiaque afficit: suæ malæ cogitationes, conscientiaq; animi terrent. Hæ sunt impiis assiduæ domesticæ Furia, quæ dies noctesq; pœnas à sceleribus repetunt.* Or. pro Roscio Am.

C H A P. VIII.

NIGHT, DEATH, SLEEP.

P. YOU mention'd just now *Nox* and *Erebus*. Are they (I pray you) of the number of the Gods?

M. Yes; *Nox* is, of all the Gods, the most ancient: She was the Sister of *Erebus*, and the Daughter of the first *Chaos*; and of those two, *Nox* and *Erebus*, *Death* [*Mors*] was born. She is dress'd usually with a speckled Garment and black Wings; but there are no Temples nor Sacrifices, nor Priests consecrated to *Mors*, because she is a Goddess whom no ¹ Prayers can move, or Sacrifices pacifie.

Somnus [*Sleep*] ² is the Brother of *Death*, and like her ³ he also hath Wings. *Iris*, who was sent by *Juno* to the Palace of this God, mentions the great Benefits that he bestows on Mankind, such as ⁴ *Quiet of Mind*, *Tranquillity*, *freedom from Care*, and *refreshment of the Spirits*, whereby Men are enabled to proceed in their Labours. In this Palace there are ⁵ two Gates

¹ Horat. 2. Sermonum. ² Orpheus in Hymn. ³ Homeri Iliad. ̄. Virg. Æneid. 5.

⁴ *Somne quies rerum, Placidissime Somne Deorum, Pax animi, quem cura fugit, qui corpora duris Fessa ministeriis mulces, reparasq; labori.* Ovid. Met. II. Thou Rest o'th' World, *Sleep*, the most peaceful God, Who driv'st Care from the Mind, and dost unload The tired Limbs of all their Weariness, And for new Toil the Body dost refresh.

⁵ *Sunt geminae Somni portæ, quarum altera fertur Cornea, qua veris facilis datur exitus umbris: Altera candenti perfecta nitens Elephanto: Sed falsa ad cælum mittunt insomnia Manes.* Æn. 6.

out of which Dreams pass and repass : One of these Gates was made of clear Ivory, thro' which false Dreams pass ; and the other of them was made of transparent Horn, and thro' that Gate true Visions come to Men. * *Morpheus*, the Servant of *Somnus*, who can put on any Shape or Figure, presents these Dreams to those who sleep ; and these Dreams are brought from a great spreading Elm in Hell, under whose Shade they usually sit.

Two Gates the silent House of Sleep adorn ;
Of polish'd Ivory this, that of transparent Horn.
True Visions thro' transparent Horn arise,
Thro' polish'd Iv'ry pass deluding Lies.

* Ovid. 11 Metam. Virg. 6 Æneid.

C H A P. IX.

The Judges of Hell, MINOS, ÆACUS, RHADAMANTHUS.

NEAR the three *Furies* and the three *Fates* * you see the Three *Judges of Hell*, *Minos*, *Rhadamanthus*, and *Æacus*, who are believ'd to be the Judges of the *Souls of the Dead*, because they exercis'd the Offices of Judges in *Creta* with the greatest Prudence, Discretion, and Justice. The two first were the Sons of *Jupiter* by *Europa* ; the last was the Son of *Jupiter* by *Ægina* ; and † when all the Subjects of Queen *Ægina* were swept away in a Plague, besides himself, he begg'd of his Father that he would repair the Race of Mankind, which was almost extinct ; and *Jupiter* heard his Prayer, and turn'd a great multitude of *Ants*, which crept about a hollow old Oak,

* Homer. 2 Odyss. † Ovid. 7 Metam. Plato in Georgia.

into Men, who afterwards were call'd *Myrmidones* from *μύρμηξ* [*Murmex*] which Word signifies an *Ant*.

These Three had their particular Province assign'd by *Pluto* in this manner: *Rhadamanthus* was appointed to judge the *Asiaticks*, and *Æacus* the *Europeans*, each holding a Staff in his Hand; but *Minos* holds a golden Sceptre, and sits alone, and oversees the Judgments of *Rhadamanthus* and *Æacus*; and if in their Courts there arose a Case that was ambiguous and difficult, then *Minos* used to take the Cognizance thereof, and decide it. * *Tully* adds to these a Fourth Judge, *Triptolemus*; but we have already discours'd of him in his Place.

* *Tusc. Quæst. lib. 1.*

CHAP. X.

SECT. I. *The most Famous of the CON- DEMN'D in Hell.*

FROM the *Judges* let us proceed to the *Criminals*, whom you see represented there in horrid Colours. It will be enough if we take Notice of the most celebrated of them, and shew their Crimes, and the Punishments which were therefore inflicted on them.

SECT. II. *The Giants.*

THESE *Giants* ‡ were the Sons of *Terra* (the *Earth*) when he was impregnated by the Blood of *Cæum*, which flow'd from that dishonourable Wound which his Son *Saturn* gave him. They are all very high in Stature, with horrible *Dragons Feet*; their Looks

‡ *Hesiod. in Theogon.*

and their Bodies are altogether full of Terror. Their Impudence¹ was so great, that they strove to depose *Jupiter* from the Possession of Heaven: And when they engag'd with the *Celestial Gods*, they² heap'd up Mountains upon Mountains, and from thence darted Trees set on fire against the *Gods and Heaven*.³ They hurl'd also prodigious massy Stones and solid Rocks, some of which falling upon the Earth again, became Mountains; others fell into the Sea, and became Islands. This⁴ Battel was fought upon the *Phlegrean* Plains, near the Borders of *Campania*,⁵ which Country is call'd *Phlegra*, from *φλέγω*, [*Phlego*] *uro*; for it abounds with subterraneous Fires, and hot Baths, flowing continually. The *Giants* were beaten, and all cut off, either by *Jupiter's* Thunder, *Apollo's* Arrows, or by the Arms of the rest of the Gods. And some say, that out of the Blood of the Slain, which was spilt upon the Earth, Serpents, and such envenom'd and pernicious Animals, were produc'd. The most eminent of these Giants were, *Typhæus*, or *Typhon*, the Son of *Juno*,⁶ conceiv'd by her without a Father. So vast was his Magnitude, that he touch'd the East with one Hand, and the West with the other, and the Heavens with the Crown of his Head. A hundred Dragons Heads grew from his Shoulders; his Body was cover'd with Feathers, Scales, rugged Hair, and Adders; from the ends of his Fingers Snakes issued, and his two Feet had the Shape and Folds of a Serpent's Body. His Eyes sparkled with Fire, and his Mouth belch'd out Flames: Yet he was at last overcome and thrown down; and, lest he should rise again, the whole Island of *Sicily* was laid upon him. This Island was

¹ Homer. Odyss. 12. ² Ovid. Metam. 1. ³ Duris Samius. ⁴ Nat. Comes, 1. 6. ⁵ Homer. Hymn. in Apollin.

⁶ *Nittitur ille quidem, pugnatq; resurgere sape;
Dextra sed Ausonio manus est subjecta Peloro;
Lava, Pachyne, tibi; Lilybaeo crura premuntur;
Prægravat Ætna caput.*

Ovidij Metam. 1. 5.

also call'd *Trinacria*, because it bears the shape of a Triangle, in the Corners of which are the three Promontories *Pelorus*, *Pachynus*, and *Lilybaeus*. *Pelorus* was placed on his Right Hand, *Pachynus* on his Left, and *Lilybaeus* lay upon his Legs.

Aegæon was another prodigious and cruel Giant. **Virgil* tells us he had Fifty Heads, and an Hundred Hands, from whence he was call'd *Centumgeminus*, and † by the *Grecians*, *Briareus*. He hurl'd an hundred Rocks against *Jupiter* at one Throw, yet *Jupiter* dash'd him down, and bound him in a hundred Chains, and ‡ thrust him under the Mountain *Ætna*, where, as often as he moves his Side, the Mountain casts forth great Flames of Fire.

|| *Aloeus*, because of his Age, could not in this War take up Arms against the Gods; but he sent *Othus* and *Ephialtes* (which, tho' his Wife had them by *Neptune*, yet were they call'd *Aloida*, from their reputed Father) they went in their Father *Aloeus's* stead, and assisted the Giants; but the same Fate attended them, and they also suffer'd the Punishment of their Rashness in Hell.

He struggles oft, and oft attempts to rise,
But on his Right Hand vast *Pelorus* lies;
On's Left *Pachynus*, *Lilybaeus* spreads
O'er his huge Thighs; and *Ætna* keeps his Head.

* *Aegæon qualis, centum cui brachia dicunt,
Centenasq; manus, quinquaginta oribus ignem
Pectoribusq; arsisse Jovis cum fulmina contra
Tot paribus streperet clypeis, tot stringeret enses.*
And as *Aegæon*, when with Heav'n he strove,
Stood opposite in Arms to mighty *Jove*,
Mov'd all his hundred Hands, provok'd to War,
Defy'd the forky Lightning from afar,
At fifty Mouths his flaming Breath expires,
And Flash for Flash returns, and Fires for Fires:
In his Right Hand as many Swords he wields,
And takes the Thunder on as many Shields.

† *Homeri Ilias* 1. ‡ *Callimachus* in *Lavacr.* Deli.

|| *Virgil. Æneid.* 6.

Titius

Tityus was the Son * of *Jupiter* and *Elara*, born in a subterraneous Cave, in which *Jupiter* hid his Mother, fearing the Anger of *Juno*. She brought forth a Child of so prodigious a bulk that the Earth was rent, that he might have a passage out of the Cave ; and from thence he was believ'd to be the *Son of the Earth*. *Juno* afterwards perswaded this Giant to accuse *Latona* of Adultery ; whereupon *Jupiter* struck him with Thunder down into Hell ; † and there he lies stretch'd out, and covers Nine Acres of Ground with his Body : A Vulture continually gnaws his Liver, which grows again every Month.

To those we may add the *Titans*, || the Sons of *Terra* and *Cælum* ; the Chief of whom was *Titanus*, *Saturn's* eldest Brother, who made War against *Jupiter*, because *Jupiter* usurp'd the Kingdom which was due to him by Hereditary Right. In this War *Titanus* and his Party were beaten, and afterwards cast down into Hell.

* Apol. i.

† *Necnon & Tityum Terra omniparentis alumnum Cernere erat ; cui tota novem per jugera Corpus Porrigitur, rostroq; immanis vultur adunco, Immortale jecur tundens, fœcundaq; pœnis Viscera, rimaturq; epulis, habitatq; sub alto Pectore, nec fibris requies datur ulla renatis.* Virg. *Æn.* 6.

There *Tityus* tortur'd lay, who took his Birth
From Heav'n, his Nursing from the foodful Earth :
Here his Gigantick Limbs, with large Embrace,
Enfold Nine Acres of infernal Space :
A ravenous Vulture, in his open Side,
Her crooked Beak and cruel Talons try'd ;
Still for the growing Liver digg'd his Breast ;
The growing Liver still supply'd the Feast :
Still are the Entrails fruitful to their Pains,
Th' immortal Hunger lasts, th' immortal Food remains.
|| *Æschyl.* in *Prometheo*.

SECT.

S E C T. III. Other famous Offenders.

P*hlegyas*, King of the *Lapithæ* in *Theſſalia*, was the Farther of that Nymph *Coronis*; when he heard that *Apollo* had debauch'd his Daughter, he went in anger and fir'd the Temple of *Apollo* at *Delphi*, for which the enrag'd God shot him thro' the Body with an Arrow, and inflicted on him the following Punishment; a great Stone hangs over his Head, which he imagines every moment will fall down and crush him to pieces: Thus he sits perpetually fearing what will never come to pass; which makes him frequently call out to Men ‡ to observe the Rules of Justice and the Precepts of Religion.

Ixion was the Son of this *Phlegyas*; he kill'd his own Sister, and obtain'd his Pardon from the Gods, who advanc'd him to Heaven: His Prosperity made him wanton, so that he attempted to violate the Chastity of *Juno*. This insolent Attempt was discover'd to *Jupiter*, who sent a Cloud in the shape of *Juno*; which she deceiv'd Lover embrac'd, and from thence those Monsters the *Centaur*s were born: Hereupon he was thrown down to the Earth again; where, because he boasted every where that he had familiarly known the *Queen of the Gods*, he was struck with Thunder down into Hell, and ty'd fast to a Wheel, which turns about continually.

*Salmon*eus was King of *Elis*: His Ambition was not satisfied with an earthly Crown; for he desir'd Divine Honours, and that the People might esteem him a God, he built a brazen Bridge over to the City, and drove his Chariot over it, imitating by this Noise *Jupiter's* Thunder. He threw down lighted Torches, and those who were struck by them, were taken and kill'd.

‡ *Discite justitiam moniti, & non temnere Divos.* Virg. *Æn.* 6
Learn Justice hence, and don't despise the Gods.

Jupiter would not suffer so great Insolence, therefore threw the proud *Man* from his Stage headlong into Hell, where *Aeneas*, * when he visited the Infernal Regions, saw him punish'd, as *Virgil* relates.

Sisyphus was a famous Robber, kill'd by *Theseus*: † He is condemn'd in Hell to roul ‡ a great and unweildy Stone to the top of an high Hill, and as oft as the Stone almost touches the top of the Mountain, it slides down again.

The *Belides* were Fifty Virgin-Sisters, so call'd from their Grandfather *Belus*; nam'd also *Danaides*, from their Father *Danaus*, who married 'em to the Fifty Sons of his Brother. The Oracle foretold, that *Danaus* should be slain by his Son-in-Law; wherefore he commanded his Daughters to provide Daggers, and on their Wedding-Nights to kill all their Husbands. All the Daughters perform'd their Promises, and kill'd their Husbands, but *Hypermnestra* spar'd *Lynceus* her Husband, who afterwards kill'd *Danaus*, and took his Kingdom. This great Impiety was thus punish'd; || they were condemn'd to draw Water out of a deep Well, and fill a Tub that (like a Sieve) is full of Holes: The Water runs out of the Tub as fast as it is put in, so that they are tormented with an unprofitable Labour without End.

Tantalus is another remarkable Criminal. He was the ° Son of *Jupiter* by the Nymph *Plota*. He invited

* *Vidi crudeles dantem Salmonea pœnas:*

Dum flammæ Jovis & sonitus imitatur Olympi. *Æn.* 6.

Salmoneus suffering cruel Pains I found

For emulating *Jove*; the rattling Sound

Of mimick Thunder, and the glitt'ring Blaze

Of pointed Lightnings, and their forky Rays.

† *Hesiod.* *Argon.* ‡ *Ingens & non exsuperabile saxum.* *Virg.*

|| *Affiduas repetunt quas perdunt Belides undas,* *Ov. Met.* 1. 4

They hourly fetch the Water that they spill.

• *Eusebij præp. Evangel.*

all the Gods to a Feast, to get a plain and clear Proof of their Divinity: When they came, he kill'd and quarter'd his own Son *Pelops*, and boil'd him, and set the Joints before them to eat. All the Gods abstain'd from such horrid Diet, except *Ceres*, who eat one of the Child's Shoulders. Afterwards the Gods sent *Mercury* to recall him to Life, and gave him an Ivory Shoulder instead of the Shoulder which *Ceres* had eaten. * This *Pelops* was the Husband of *Hippodamia*, of whom *Atræus* and *Thyestes* were born; the latter whereof was banish'd because he corrupted his Brother *Atræus's* Wife; and when he was recall'd from Banishment, he eat up those Children that he had by her: For *Atræus* kill'd them, and brought 'em in Dishes to the Table, where he and *Thyestes* dined together. 'Tis said, that the *Sun* was not able to endure so horrible a Sight, but turn'd his Course back again to the East. But as *Tantalus's* Crime was greater, so was his Punishment: † For he is tormented with eternal Hunger and Thirst in the midst of Plenty both of Meat and Drink; he stands in Water up to his Lips, but cannot drink it; and Meat is placed just to his Mouth, which he cannot take hold on. *Ovid* mentions this Punishment of *Tantalus*, but assigns another reason of it, namely, because he divulg'd the Secrets of the Gods to Men. But this was but part of his Punishment, for || over his Head hangs a weighty Stone, which he with Horror and Dread expects should fall on him, and dash out his Brains, every moment.

* Pindar. in Olymp. † Homer. Odyss. λ

‡ *Quærit aquas, in aquis, & poma fugacia captat*

Tantalus, hoc illi garrula lingua dedit.

Half drown'd he thirsts, the dangling Apples swing
From's gaping Chops: This comes of Prattling.

|| *Hunc super atra silix, jamjam lapsura cadenti*

Imminet assimilis ————— Virg. Æn. 6.

————— a massy Stone,

Ready to drop, hangs o'er his curst Head.

Now

Now this Fable of *Tantalus* represents the Condition of a *Miser*, who in the midst of Plenty suffers Want, and wants as much the Things which he has, as those which he has not; as *Horace* rightly says, * where he applies this Fable of *Tantalus* to the real Wants of the Covetous Man.

* *Tantalus à labris sitiens fugentia captat
Flumina. Quid rides? mutato nomine, de te
Fabula narratur.* (Serm. l. 1.)

Tho' *Tantalus*, you've heard, does stand Chin deep
In Water, yet he cannot get a Sip,
At which you smile: Now all on't would be true
Were the Name chang'd, and the Tale told of you.

C H A P. XI.

Monsters of Hell.

T H E R E are many strange Pictures of these infernal Monsters, but the most deform'd are the *Centaurs*, who were the ancient Inhabitants of *Thes-salia*, and the first who tamed Horses, and used them in War. Their Neighbours, who first saw them on Horse-back, thought that they had partly the Members of a Man, and partly the Limbs of an Horse. But the Poets tell us another Story; for they say, that *Ixion* begat them of a Cloud, which he believ'd to be *Juno*, from whence they are call'd *Nubigenæ* in *Virgil*, *Æn.* 6. and *Bacchus* is said to have overcome them.

Geryon, because he was the King of the three Islands which are call'd *Balæarides*, ‡ is feign'd to have three Bodies: Or, it may be, because there were three Bro-

‡ *Tricorporeum & tergeminum fuisse.*

thers of the same Name, whose Minds and Affections were so united, that they seem'd to be govern'd and to live by one *Soul*. They add, that *Geryon* kept Oxen, which devour'd the Strangers that came to him: They were guarded by a Dog with two Heads, and a Dragon with seven. *Hercules* kill'd the Guards, and drove the Oxen afterwards away.

The *Harpyes* are so call'd* from their Rapacity: They were born of *Oceanus* and *Terra*, with the Faces of Virgins, and the Bodies of Birds: Their Hands were arm'd with Claws, and their Habitation was in the Islands. Their Names were *Aello*, *Ocypete*, and *Celeno*; which last brought forth *Zephyrus*, (the *West Wind*) and *Balius* and *Xanthus*, the Horses of *Achilles*. *Virgil* gives us an † elegant Description of these three Sisters.

To the three *Harpyes* add the three *Gorgons*, *Medusa*, *Stheno*, and *Euryale*, who were the Daughters of *Phorcus* and *Cete*: Instead of Hair, their Heads were cover'd with *Vipers*, which so terrified the Beholder, that they turn'd him presently into a *Stone*. Perhaps

* Ab ἀπράζω rapio.

† At subito horrifico lapsu de montibus adsunt

Harpyæ; & magnis quatunt clangoribus alas:

Sive Deæ, seu sunt Diræ, obscænaq; volucres,

Tristius haud illis monstrum est, nec seuior ulla

Pestis & ira Deum, Stygiis sese extulit undis.

Virginei volucrum vultus, fœdissima ventris

Proluvies, unæq; manus, & pallida semper

Ora fame ————— *Æneid. 1.*

When from the Mountain-tops, with hideous cry

And clatt'ring Wings, the filthy *Harpyes* fly,

Monsters more fierce offended Heav'n ne'er sent

From Hell's Abyss for Human Punishment.

With Virgin-Faces, but with Wombs obscene,

Foul Paunches, and with Ordure still unclean;

With Claws for Hands, and Looks for ever lean.

Virg. *Æneid. 6.*

they intended to represent, by this part of the Fable, the extraordinary Beauty of these Sisters, which was such, that whosoever saw them were amaz'd, and stood immovable like Stones. There were other *Gorgons* besides born of the same Parents, who were call'd *Lamiae*, or *Empusæ*: ¹ They had only one Eye, and one Tooth, common to 'em all: They kept this Tooth and Eye at home in a little Vessel, and which soever of 'em went abroad, she us'd them. ² They had the Faces of Women, and also the Necks and Breasts; but below they were cover'd with Scales, and had the Tails of Serpents. They us'd to entice Men, and then devour 'em: Their Breasts were naked, and their Bosom was open: They look'd on the Ground as 'twere out of Modesty; thus they tempted Men to discourse with them, and when they came near, these *Lamiae* us'd to fly in their Faces, and strangle them, and tear them to pieces barbarously. And what more plainly expresses the devilish Arts of Wicked Women, against whom the Scriptures caution us in these Words, ³ *The Sea-monsters draw out the Breast, they give Suck.* ⁴ Others only mention one *Lamia*, who was a most beautiful Woman; *Jupiter* debauch'd her, and *Juno* thro' Jealousie depriv'd her of the Children that she bore; she became distracted with Grief, and devour'd other People's Children in their Cradles.

The *Chimæra* ⁵ is a Monster ⁶ which vomiteth forth Fire; he hath the Head and Breast of a Lion, the Belly of a Goat, and the Tail of a Dragon, as it is express'd ⁷ in a known Verse, and describ'd by ⁸ *Ovid*.

¹ *Æschyl.* in *Prometh.* ² *Dion. Hist.* *Lybie.* ³ *Lamiae nudaverunt mammam. Lamentat.* 4. 3. ⁴ *Dures* l. 2. *rerum Lybicarum.* ⁵ *Hom. Iliad.* 5. ⁶ *Hesiod.* in *Theogon.*

⁷ *Prima Leo, postrema Draco, media inde Capella.*

A Lyon's Head and Breast resemble his,
His Waist a Goat's, his Tail a Dragon's is.

⁸ *Quoq; Chimæra jugo, mediis in partibus hircum,
Pectus & ora Lee, caudam Draconis habebat.*

A *Vulcano* in *Lycia* occasion'd this Fable ; for in the Top of the Mountain were Lions, in the Middle (where was Pasture) Goats liv'd ; and the Bottom of it abound- ed with Serpents. † *Bellerophon* made this Mountain habitable, and is therefore said to have kill'd the *Chimæra*.

The Monster *Sphinx* was begotten * of *Typhon* and *Echidna*. She had the Head and Face of a young Wo- man, the Wings of a Bird, and the Body and Feet of a Dog. She liv'd in the Mountain *Sphincius*, assaulted all Passengers, and infested the Country about *Thebes* ; insomuch that the Oracle of *Apollo* was consulted con- cerning her, and answer was made, that unless some body did resolve the Riddle of *Sphinx*, there would be no end of that great Evil. Many endeavour'd to explain it, but were overcome and torn in Pieces by the Mon- ster. *Creon*, at that time was King of *Thebes*, who published an Edict through all *Greece* ; in which, if any one could explain the Riddle of *Sphinx*, he promis'd, that he would give him to Wife his own Sister *Jocasta* ; the Riddle was this: || *What Animal is that, which goes upon four Feet in the Morning, upon two at Noon, and upon three at Night ?* *Oedipus* en- courag'd with the Hopes of the Reward, undertook it, and happily explain'd it ; so that the *Sphinx* was enrag'd, and cast her self head-long from a Rock, and died. He said, that *that Animal was a Man*, who, in his Infancy, creeps upon his Hands and Feet, and so may be said to go on *Four Feet* ; when he grows up, he walks on *Two Feet* ; but when he grows old, he uses the Support of a Staff ; and so may be said to walk on *Three Feet*.

† ——— And on the craggy Top
Chimæra dwells, with Lion's Face and Mane,
 A Goat's rough Body, and a Dragon's Train.

Pausan in Corinth. * Vide Natal. Com. || Quidnam
 an mal. mane quadrupes, meridiæ bipes, vesperti tripes
 esset ?

T

This

This *Oedipus* was the Son of *Laius*, † King of *Thebes*: Soon after his Birth, *Laius* commanded a Soldier to carry his Son *Oedipus* into a Wood, and then destroy him, because it had been foretold by the Oracle, that he should be kill'd by his own Son. But the Soldier was moved with Pity towards the Child, and afraid to imbrue his Hands in Royal Blood, wherefore he pierced his Feet with a Hook, and hang'd him upon a Tree to be kill'd with Hunger. One of the Shepherds of *Polybius*, King of *Corinth*, found him, and brought him to the Queen, who, because she had no Children, educated him as her own Son, and from * *his swollen Feet* call'd him *Oedipus*. This *Oedipus*, when he came to Age, knew that King *Polybius* was not his Father, and therefore resolv'd to find out his Parents; consulting the Oracle, he was told, that he should meet his Father in *Phocis*. In his Journey he met some Passengers, among whom was his Father, but he knew him not; a Quarrel arose, and in the Fray he by chance kill'd his Father: After this, he proceeded in his Journey, and arriv'd at *Thebes*, where he overcame *Sphinx*, and for his Reward marry'd *Jocasta*, whom he knew not to be his own Mother then, but discover'd it afterwards. He had by her two Sons, *Eteocles* and *Polynices*, and two Daughters, *Antigone* and *Ismena*. || When afterwards he found by clear Proof, that he had kill'd his Father, and married his Mother, he was seiz'd with so great Madness, that he pull'd out his own Eyes, and had kill'd himself if his Daughter *Antigone* (who led him about after he was blind) had not hinder'd him.

Eteocles and *Polynices*, the Sons of *Oedipus* and *Jocasta* ‡ succeeded their Father in the Government; they agreed to reign a Year a piece in their Turns; *Eteocles* reigned the first Year, and then refused to ad-

† Stat. 1. Theb. Plutarch. Ælian. & alii. * puerum *Oedipum* vocavit a tumore pedum, οἰδέω enim tumeo, & πῆξ pedem significant. || Senecæ *Oedip.* ‡ Stat. Theb.

mit his Brother *Polynices* to the Throne. Whereupon a War arose, and the two Brothers in a Duel kill'd each other. Their Enmity lasted longer than their Lives; for when their Bodies were placed on the same Pile to be burnt by the same Fire, the Flames refus'd to unite, but divided themselves into two Parts.

C H A P. XII.

The ELYSIUM.

THERE is a Place in the infernal Dominions a-
 bounding with Pleasures and Delights, which is
 called the *Elysium*, † because thither *the Souls of the*
Good come, after they are loosed from the Chains of
the Body; when they have been purged from the light
 Offences, that they have contracted in this World.
 * *Aeneas* receiv'd this Account from one of the Inhabi-
 tants of it, as *Virgil* tells us, || who describes this Place

† ἀπό τῆς λύσεως a solutione; quod Animæ piorum cor-
 poreis solutæ vinculis, loca illa petant postquam pur-
 gatæ sunt a levioribus noxis, quas contraxerant.

* *Quisque suos patimur manes; exinde per amplum*
Mittimur Elysium & pauci lata arva tenemus.

All have their *Manes*, and those *Manes* bear:
 The few, who're cleans'd, to those Abodes repair,
 And breathe in ample Fields the soft *Elysian Air*. }

|| *Devenere locos latos, & amœna vireta*

Fortunatorum nemorum, sedesque beatas:

Largior hic campos æther lumine vestit

Purpureo, solemque suum sua sydera norunt.

These holy Rites perform'd, they took their Way,
 Where long extended Plains of Pleasure lay.

The verdant Fields with those of Heaven may vie,
 With *Æther* vested, and a purple Sky:

The blissful Seats of happy Souls below:

Stars of their own, and their own Sun they know.

as abounding with all the Delights that the most pleasant Plains, the most verdant Fields, the shadiest Groves, and the finest and most temperate Air can produce.

C H A P. XIII.

The River L E T H E.

THere is a River in Hell call'd *Lethe*, † from the Forgetfulness it causes. For if any body drinks this Water, he immediately forgets all Things past. So that when the *Souls* of the *Pious* have spent many Ages in the *Elysian* Fields, * they drink the Water of *Lethe*, and are believ'd to pass into new Bodies, and return into the World again : And it is necessary that they forget both the Pleasures that they have receiv'd in *Elysium*, and the Miseries that they did heretofore endure in this Life, that they may willingly return into this miserable Life again. These Souls went out from *Elysium* by that *Ivory* Gate, which you see painted in the lower Part of this Wall, and if you please we will go through this Gate, and leave these infernal Regions, to view more beautiful, though not less ridiculous Images of the other Gods.

† ἀπὸ τῆς λήθης ab oblivione.

* ——— Anima quibus altera fato

Corpora debentur, Lethæi ad fluminis undam

Securos latices, & longa oblivionem potant.

————— Souls that by Fate

Are doom'd to take new Shapes, at *Lethe's* Brink

Quaff secure Draughts, and long Oblivion-Drink.



PART V.

Of the Dii Minorum Gentium.

O R,

The Subordinate Deities.

CHAP. I.

The P E N A T E S.

NOW, *Palæophilus*, let us view the fifth Division of this *Fabulous Pantheon*, in which the *inferior* or *subordinate Gods* are contain'd; the *Latins* generally called them *Dii Minorum Gentium*, and sometimes *Semones*, *Minuti*, *Plebii* and *Patellarii*. They are painted without Confusion in very good Order, and very distinctly; if we consider how infinite the Number of them was, it is plain, that the *Romans* had almost as many Gods as there are Things. And indeed, how great is the Number of Gods, who preside over inconsiderable Things, since there are three Gods to keep one Door, first, the God *Forculus* looks after the Door, the Goddess *Cardua* after the Hinges, and *Limentius* after the Threshold. I shall only briefly speak of those
who

who assist, or any ways preserve Men from their Birth to their Death.

The *Penates* are so call'd from the Latin Word *Penus*; which Word, as ¹ *Tully* says, includes every thing that Men eat. Or else they have this Name from the Place allotted to them in the Heavens, ² because they are placed in the most inward and private Parts of the Heavens where they reign: Hence they call them *Penetrates*, and the Place of their Abode *Penetrable*. They entirely govern us by their Reason, their Heat, and their Spirit, so that we can neither live, nor use our Understanding; without them, yet we know neither the Number nor Names of them. The Ancient *Hetrusci* call'd them *Consentes* and *Complices*; supposing that they are *Jupiter's* Counsellors, and the Chief of the Gods. And many reckon *Jupiter* himself, together with *Juno* and *Minerva*, among the *Penates*. But I will give you a more distinct and particular Information in this Matter.

There were *Three Orders* of the *Dii Penates*: 1. Those who govern'd ³ Kingdoms and Provinces, and were absolutely and solely call'd *Penates*. 2. Those who preside over Cities only, and these were call'd the ⁴ *Gods of the Country*, or the *great Gods*; *Aeneas* makes mention of them; in *Virgil*. 3. Those who presided over particular Houses and Families, and these were call'd the ⁵ *small Gods*. The Poets make frequent mention of them, especially *Virgil*, who in one Place mentions Fifty Servant-maids, whose Business it was to look after

¹ Est. enim penus omne quo vescuntur homines c. 2. de Nat. ² quod penitus insident, ex quo *Penetrates* a Poetis vocantur, & locus in quo servabantur eorum effigies *Penetrable* dictus. Varro ap. Arnob. 1. 3. ³ Virg. *Æneid.* 1. 5. ⁴ Dii Patrii *ἱεὶ πατρίοι*. Macrob. 3. Saturn. 14. Plut. 4. Symp. 1.

⁵ *Tu, Genitor, cape sacra manu patriosque Penates.*

Our Country-Gods, the Reliques and the Bands,
Hold you, my Father, in your guiltless Hands.

⁶ *Parvique Penates* Virg. *Æn.* 8.

the Affairs, and to offer Sacrifices to the Household-Gods: And in ² another Place he speaks of these Household-Gods, being stained and defiled by the Blood of one that was kill'd by his Brother. But it must likewise be observ'd, that amongst the *Latins* the Word *Penates* not only signifies the Gods, of which we have been speaking, but likewise signifies a *Dwelling-House*, of which we have Instances in many Authors, and among the rest, in ² *Virgil*, ³ *Tully*, and ⁴ *Fabius*.

⁵ *Timæus*, and from him *Dionysius* says, That these *Penates* had no proper Shape or Figure; but were wooden or brazen Rods, shaped somewhat like Trumpets. But it is also thought by others, that they had the Shape of young Men with Spears, which they held apart from another.

¹ Flammiis adolere Penates. *Æ.* 1. ² Sparfos fraternâ cæde Penates. *Æn.* 4. ³ Nostris succede penatibus hospes. ⁴ Exterminare aliquem à suis Diis Penatibus, *Pro Sexto*. ⁵ Liberos pellerè domo ac prohibere Penatibus. *Decl.* 260. 8. Lib. 1.

CHAP. II.

The LARES.

THE *Lares* were Children born from the stol'n Embraces of *Mercury* and the Nymph *Lara*; for when by her prating she had discover'd some of *Jupiter's* Amours, he was so enrag'd, that he cut out her Tongue, and banish'd her to the *Stygian Lake*. *Mercury*, who was appointed to conduct her thither, ravish'd her upon the Road. † She grew big with Child, and in due Time brought forth Twins, and named them *Lares*.

† *Fitque gravis, Geminosque paret qui compita servant,
Et vigilant nostra semper in æde Lares.* *Ovid Fast.* 1. 2.

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They were made *Domestick Gods*, and accordingly presided over ¹ Houses, Streets and Ways. On this Account they were worshipp'd ² in the Roads and open Streets, called in Latin *Compita*, from whence the Games celebrated in their Honour were called ³ *Compitalitii*, *Compitalitia*, and sometimes *Compitalia*. When these Sports were exercised, ⁴ the Images of Men and Women, made of Wool, were hung in the Streets; and so many Balls made of Wool as there was Servants in the Family, and so many compleat Images as there were Children. The meaning of which Custom was this: These Feasts were dedicated to the *Lares*, who were esteemed Internal Gods; the People desiring hereby that these Gods would be contented with these woollen Images, and spare the Persons represented by them. The *Roman* Youths used to wear a golden Ornament called *Bulla*, about their Necks; it was made in the Shape of an Heart, and hollow within. This they wore till they were Fourteen Years of Age, and then they put it off, and hanging it up, consecrated it to the *Lares*, as we learn ⁵ from *Perfius*. These *Lares* sometimes ⁶ were cloath'd in the Skins of Dogs, and were ⁷ sometimes fashioned in the Shape of Dogs; whence that Creature was consecrated to them.

The Place in which the *Lares* were worshipp'd was call'd *Lararium*; and in the Sacrifices offer'd to them, the first Fruits of the Year, ⁸ Wine and Incense were brought to their Altars, and their Images adorn'd with

Her twins the *Lares* call'd. 'Tis by their Care,
Our Houses, Roads, and Streets in safety are.

¹ Martial. l. 3. Epigr. 57. ² Arnob. 2. ³ Varro. de re rustica; & 5. de Ling. Lat. ⁴ Festus apud Lil. Gyr.

⁵ *Bullaque succinctis Laribus donata pependit.*

When Fourteen Years are past, the *Bulla's* laid
Aside, and Offering to the *Lares* made.

⁶ Plutarch. in Probl. ⁷ Plautus. ⁸ Tibullus l. 1. ⁹ Plau. prol. Aul.

Chapters

Chaplets and Garlands, † The Beginning of which Worship came from hence ; that anciently the *Dead*, * who were buried at Home, were worshipp'd as Gods, and called *Lares*. And besides, || we find in *Pliny* that they sacrificed with Wine and Incense, to the Images of the Emperors, whilst they yet lived.

† Juvenal. Sat. 9. 12. * Arnob. 5. ex. Var. || Epistol. 1. 10.

CH A P. III.

S E C T. I. The GENII. Their Names.

ALtho' the *Genii* and the *Lares* sometimes mean the same Deities, yet by *Genius* is commonly meant that Spirit of Nature which *beg-ts* all Things, from which † generative Power it has its Name, or else it is so called because it assists all Generations, or lastly, because it protects and defends us when we are begotten. The Birth-Day, and the Marriage-Bed, had the Name * *Genial* from him ; which Name was likewise given to all Days wherein Mirth, Pleasure and Joys do abound. And on the same Account those who live merrily, who deny themselves nothing that makes for their Ease and Pleasure, or that is grateful to their Apperite, who entirely follow the Dictates of their sensual Desires, are said to *live a genial Life*, or to *indulge their Genius*.

The *Greeks* called these *Genii* *Dæmons*, as it is thought, from the ‡ Terror and Dread they create in those to whom they appear ; or, as it is more propable,

† A gignendo seu genendo, nam geno pro gigno olim dicebatur Aug. 7. de Civitate Dei. Cicero 2. de Oratore & 2. de Inventione. * Cenforin. de Dei Nat. 3. || Lidor. 8. Etymol. c. ult. ‡ Dæmones dicuntur a *salpudavo* exterrere, aut pavescio. Eusebius.

† from

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† from the prudent and wise Answers which they gave when they were consulted as Oracles. * Hence some think, that illustrious Men, whose Actions in this Life gain them universal Praise and Applause, do after their Deaths become Dæmons, by which Dæmons is to be understood, || as *Plutarch* says, Beings of a middle Kind, of a greater Dignity than Man, but of a Nature inferior to the Gods.

† Vel quasi *Δαίμονες* id est, periti rerumque præcii, nam responsa dabant consulentibus. *Isidor.* 8. Etymol.
* *Socrates* ex *Hes.* ap. *Plat.* *ibid.* || *Lib. de Orac.*

S E C T. II. *Their Images.*

THE Images of the *Genii* resembled for the most part the Form † of a *Serpent*, according to * *Perfius*, and his Commentators. Sometimes also they were described like a Boy, or a Girl, or an old Man; and crowned with the Leaves of the *Plane Tree*, ‡ which was a Tree sacred to the *Genii*.

† *Statii Theb.* 5.

* *Pinge duos angues; Pueri, sacer est locus, extra Meiete.* ———

Paint here two Snakes: Let no Youth dare
Defile with Piss those Walls which sacred are.

Vide la Cerdæ commentar. in *Æneid.* ‡ *Platanus* putabatur arbor genialis.

S E C T. III. *Sacrifices offer'd to the GENII.*

WINE and Flowers were offer'd up in the Sacrifices to the *Genii*, and that especially by People on their Birth-Days, as we may learn from † *Perfius* and

† *Funde Merum Genio* ———

To *Genius* consecrate a cheerful Glass.

Satyr. 6.

† *Horace.*

Horace. To these Flowers and Wine they added
incense, parched Bread, and Corn strew'd with Salt.
Sometimes also a Swine was sacrific'd; tho' *Sensori-*
us writes, that it was not usual to sacrifice to the *Ge-*
nii with the Blood and Slaughter of any Thing, since
we ought not to take Life from other Creatures on that
Day on which we receiv'd it.

piabant

*Floribus & Vino Genium memorem brevis avi,
Cum sociis operum & pueris & conjuge fida.*

Their Wives, their Neighbours, and their prattling Boys,
Were call'd; all tasted of their sportive Joys:

They drank, they danc'd, they sung, made wanton Sport,
Enjoy'd themselves, for Life they knew was short.

Horat. Epist. 2. 1.

Plut. in Aul. palp. Ecl. 5. Hor. 3. Carm.

S E C T. II. O F F I C E S.

THE *Genii* were appointed the continual Guardians,
Overseers, ¹ and safe Keepers of the Men ² (as the
Womens Guardians and Protectors were call'd *Junones*)
from their Cradles to their Graves. They likewise car-
ried the Prayers of Men to the Gods and interceded
for them. Whence some call them *Præstitæ*, or chief
Governours, ³ because *they are set over the Manage-*
ment of all Things.

To every Person ⁴ were assign'd two *Genii*; a *Bonus*
Genius, and a *Malus Genius* ⁵ *Horace* calls them
a white and a black one. We are told by ⁶ *Valerius*
Maximus, that when *Cassius* fled to *Athens*, after *An-*
thony was beaten at *Actium*, there appeared to him a
Man of a large Stature, of a black swarthy Complexion,

¹ Arrian in Epictet. ² Polit. Miscell. c. 99. ³ quod præ-
sunt gerundis omnibus. Martianus 2. de nupt. ⁴ Plut. de
slide & Osir. ⁵ Genium Album & Nigrum. Horat. 2. Epist.
⁶ Interrogatus quisnam esset respondit se esse *κακοδαίμονα*.
Val Max. l. 1. c. 7.

with

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with long Hair, and a nasty Beard. *Cassus* ask'd him who he was, and the Apparition answer'd, *I am your evil Genius*. *Virgil* is thought, by his † Commentator *Servius*, to mean these two *Genii* by the Word *Manes*. Of these two *Genii*, the good One, which is given to every one at his Birth, constantly incites him to the Practice of Virtue and Goodness, whereas the bad One prompts him to all manner of Vice and Wickedness.

Nor were these *Genii* assign'd to Men only; for several Countries had their *Genius*, who therefore were call'd * the *Deities of the Place*. Nay, ‖ *Genii* were allotted to all Houses, and Doors, and Stables, and Hearths: And because the Heathens were usually cover'd with *Slates*, therefore the *God of the Hearths* was call'd *Lateranus*: But of these enough. Let us now proceed to the other inferior Deities.

† *Quisque suos patimur manes Virg. Æn. 6. Vide Servium in loc.* * *Nūmen loci. Virgil. Æn. 7. ‖ Prud. in Symm. Laterculis extrui foci solebant. Lil. Synt. 1.*

C H A P IV.

The N U P T I A L Gods and Goddesses.

FIVE Deities were so absolutely necessary to all Marriages, that none could lawfully be solemniz'd without them. They were † *Jupiter perfectus seu adultus*, *Juno perfecta seu adulta*, *Venus*, *Suada* and *Diana*. Besides which, several inferior Gods and Goddesses were worshipp'd at all Marriages.

Jugatinus, join'd the Man and the Woman together in * the *Yoke of Matrimony*.

† *Minores & plebei Dii.* * *A jugo matrimonii dictus. Aug. de Civit. 4.*

Domiducus,

Domiducus, ¹ guided the Bride into the Bridegroom's House.

Domitius was worshipped, that the Bride might be kept at Home to look after the Affairs of the Family.

Manturna was worshipped, that the Wife might never leave her Husband, but in all Conditions of Life abide with him.

Then the Goddess *Virginensis*, and also the Goddess *Cinxia Juno*, ⁴ was invoked when the Virgin's Girdle was unloosed.

Priapus, or *Mutinus*, was also reckoned one of the Nuptial Gods, because in his filthy Lap the Bride was commanded to sit, according to a very religious and modish Custom, forsooth!

Percunda, or *Parcunda*, was also worshipped; St. *Augustin*, mentioning her, advises us to *spare the Modesty of Human Nature*.

⁶ *Viriplaca* reconciles Husbands to their Wives. A Temple at *Rome* was dedicated to her, whither the married Couple usually repaired when any Quarrel arose between them; and there opening their Minds freely to each other, without Passion, they laid aside all Anger, and returned home together friendly.

The Goddess *Matuta*, ⁷ according to the Opinion of some, was the Daughter of *Cadmus*, whom the *Greeks* call *Leucothea* or *Ino*. ⁸ The *Maid Servants* were not suffered to come within her Temple; but the married Women admitted one of them, and afterwards buffeted her. *Mothers* pray'd to this Goddess to send Blessings on their *Sister's* Children, but never pray'd to her for their own: And therefore while they were present at her Sacrifices, they carried not their own, but their *Sisters* Children in their Arms.

¹ Quod sponfam in sponfi domum duceret. Idem ibid. & l. 9. c. 9. ² Ut sponfam domi teneret. ³ Ut cum marito semper maneret. ⁴ August. ibid. ⁵ Ut parcatur humanæ verecundiæ, ibid. ⁶ A placando Viro. Val. Max. l. 2. c. 1. ⁷ Ovid Met. l. 3. ⁸ Plutarch in Camillo. & quæst. Rom. l.

The Goddess *Mena* presided over the Women's *Monthly Courses* †; and was the same with the *Moon*.

And ‡ *Februa* was employ'd in the same Affair; she was so call'd for the same Reason.

† A menstruis: * etiam Græce Luna dicitur. ‡ a februo, id est purgo.

C H A P. V.

The God presiding over Women with Child.

THREE Gods assisted big-bellied Women when their Assistance was ask'd.

Pilumnus, was one of the Gods of Children: He was so called from the ¹ Pestle, which the Ancients pounded their Corn with, before they made their Bread, or ² because he keeps off those Misfortunes which attends Children.

Intercidona, was the Goddess who first taught the Art ³ of cutting Wood with an Hatchet to make Fires.

Deverra, was worshipped as a Goddess, because she invented Brooms, ⁴ by which all Things are brushed clean, and those Distempers prevented that proceeded from Nastiness.

The *Sylvan Gods*, who were always hurtful to big-bellied Women, were driven away by those Deities, and the Mischief they invented was prevented. For, as neither the Trees, ⁵ says St. *Augustin*, are cut down without an *Ax*, nor Bread made without a *Pestle*, nor Things preserved clean without a *Brush*; so since those Instruments are thought Signs of good Housewifery, it was supposed, that these wild unclean Gods would never dare to enter into the Chamber of a *breeding Woman*.

¹ A pilo. ² quod mala ab infantibus pellit. Servius.
³ ab intercisione Securis. ⁴ a scopis quibus verritur. ⁵ Augustin. de Civit. Dei, l. 7.

C H A P. VI.

The Gods and Goddesses presiding over Women in Labour.

THESE Goddesses assisted Women in Travail, and promoted the happy Birth of the Child.

Juno Lucina, whose Image was thus formed. One Hand was empty, and ready, as it were, to receive the new-born Babe; the other Hand held a lighted Torch, by which that Light of Life was signify'd, which all enjoy as soon as they are born.

Diana; (tho' some make no Difference between her and *Lucina*) *Timeus* speaks very handsomely, and when he relates that *Diana's* Temple was burnt the same Night in which *Alexander* was born: 'It is no wonder she was absent from her House, says he, when her Assistance was necessary at the Labour of *Olympias*, *Alexander's* Mother.' She is called *Solvizona*, for when Women lay in the first Time, they loos'd their *Zona*, or *Girdle*, and dedicated it to *Diana*.

Egeria is so call'd from casting forth the Birth.

Prosa, or *Prorsa*, or *Porrina*, (who was call'd also *Postverta* and *Anteverta*) look'd after the Birth of the Child; it was in her Power to make the Birth easy and regular, or difficult and preposterous.

Manageneta presided also over the Infant, both before and after its Birth.

Lastly, The Goddess *Latona*, of whom we have spoken in her Place. It was thought that she very much

¹ Nat. comes. ² Catull. carm. ad Dian. 12. ³ Cicero de Nat. Deor. l. 1. ⁴ Theocr. Idyll. 17. ⁵ a partu egerendo. ⁶ Gell. c. 19. Plutarch. Rom. qu. 25. ⁷ Æliani varia historia.

lov'd a Dunghil-Cock; because a Cock was present when she brought forth *Diana* and *Apollo*; and from thence some imagine, that the Presence of a Cock renders Women's Labour easy.

Nixii Dii, so call'd † from *striving*, because the Mother and the Child struggle at that Time. The Mother struggles thro' Pain, and the Child, that it may come into the World.

† Ab enitendo, quod eniteretur cum mater, tum foetus: Aufon. Idyll. 12.

C H A P. VII.

The Deities presiding over Infants at the Time of their Birth, and after.

THese Deities presided over Children in the Time of their Birth, and afterwards: *Janus*, who opened ¹ *the Door of Life* to them.

Opis, who ² assisted them when they came into the World.

Nascio, or *Natio*, a Goddess so call'd from a Latin Word, ³ signifying to be born.

Cunia, ⁴ who attends the Cradle, and watches the Infants while they lie and sleep.

Carmenta, ⁵ who sings the Destinies.

Vagitanus, or *Vaticanus*, ⁶ who takes care of them when they cry.

Levana, ⁷ from *lifting them up from the Ground*.

⁸ For when a Child was born, the Midwife constantly

¹ Qui aperiret viæ januam ² quæ opem ferret. ³ a nascendo, Augustin. de Civitate, l. 4. c. 8. & 11. ⁴ quæ cunis præest. ⁵ a canendo. ⁶ a vagiendo. ⁷ a levando. ⁸ Var. 2. de vita pop. Rom.

laid the Child on the Ground, and the Father, or, in his Absence, somebody appointed by him, lifted it from the Ground; and from thence, *tollere liberos*, signifies to educate Children.

Rumina, who milks the Breast for the Child. *Ru-* *ma* is an old Word signifying a Breast.

Potina, ² who gives the Infants Drink.

Educa, or *Edusa*, from whom it receives its Food.

Offilago, who fastens the ⁴ Bones, and hardens the Body.

Carna or *Carnea*, who ⁵ keeps the inward Parts safe. To this Goddess they sacrificed upon the *Kalends* of June Bacon, and Cakes made of Beans. Whence those *Kalends* were called *Fabariae*.

The Goddess *Nundina* was so called from ⁶ the ninth Day of the Child's Age; which was the Day of the Purification: In which the Name was given it, if it was a Boy: If it was a Girl, this Ceremony was perform'd on the eighth Day.

Statilinus, or *Statanus*, who teaches Infants ⁷ to stand and walk; and preserves them from falling.

Fabulinus, ⁸ who look'd after them when they began to speak.

Paventia, was the Goddess, who ⁹ preserved them from Frights.

¹ August. 4. c. 8. ² a potando. ³ Ab edendo. ⁴ ab ossibus. ⁵ a carne. Vide Macrob. Saturn. l. i. c. 2. ⁶ a nono die, qui fuit dies lustricus. Vide Macrob. Festom. in voce lustricus. ⁷ a stando. ⁸ a fando. ⁹ ab avertendo povere.

C H A P. VIII.

The Gods and Goddesses presiding over adult Persons.

OUR several Actions are supposed to be under the Protection of divers Gods.

Juventus, or *Juventas*, protects us in the Beginning of our Youth, ¹ when we have thrown off the Child's Coat.

Agenoria excites Men to ² Action.

Sirennua encourages us to ³ behave ourselves strenuously,, and bravely on all Occasions.

Stimula eggs us on to extraordinary Actions.

Horta is the Goddess, ⁴ who exhorts us to undertake noble Enterprizes. Her Temple at *Rome* stood always open; and some call her *Hora*.

Quies had her Temple without the City; and ⁵ was supposed to be the Donor of Peace and Quietness.

Murcia, renders Men ⁶ lazy, idle, and dull.

Adeona and *Abeona* protects us so, that we have Power to go in and out in safety.

Vibilia, brings Wanderers into the Way again.

Vacuna protects the Idle and Lazy.

Fessonia recreates and refreshes the Weary.

The Goddess *Meditrina* has her Name ⁷ from Healing; and her Sacrifices were called *Meditrinalia*, in which they drank new and old Wine instead of Physick.

The Goddess *Vitula* is so called from ⁸ leaping for Joy:

¹ August. 4. c. 11. ² Idem l. 4. c. 16. ³ Varro. lib. 4. de Ling. Lat. ⁴ Plur. Quæst. Rom. 14. ⁵ Aug. 4. 16. ⁶ murcidos reddit Idem. ibid. ⁷ a medendo. Varr. & Festus. ⁸ a vitulando, id est, lætitia gesticulanda.

She is the Goddess of *Mirth*, which mitigates the Toils of Life.

The Goddess *Volupia*, ¹ from Pleasure; for from her we receive it.

Orbona was worshipped that she should not leave Parents ² destitute of Children.

Pellonia was thought to have great Power in ³ driving away the Enemy.

Numeria was worshipped, that from her we might learn ⁴ to cast Accounts,

Camæna, was esteemed a Goddess that inclines Infants ⁵ to sing.

Sentia was worshipped, that Children might imbibe at first just and honorable ⁶ Sentiments.

Angerona was the Goddess that removed the ⁷ Anguishes of the Mind, or else was so named from ⁸ the Squinancy. When the Cattle of the Romans were almost wholly destroyed by this Disease, they offered Vows to her, and she removed the ⁹ Plague.

Hæres Martia, was one of the Companions of *Mars*, and was worshipp'd by those who obtain'd any Inheritance.

Stata, or *Statua Mater*, was worshipped in the Forum, that it should not be burnt, or suffer Damage from frequent Fires, which happen'd there in the Night.

The Goddess *Laverna* was the Protectress of Thieves, who from her were nam'd *Laverniones*: The worshipp'd her that her Designs and Intrigues might be successful; ¹⁰ Her Image was a Head without a Body.

The God *Averruncus* was thought to ¹¹ repel and prevent Misfortunes.

Consus suggested good ¹² Counsel in the management of Affairs.

¹ a voluptate. ² orbos liberis. ³ a pellendis hostibus.
⁴ a numerando. ⁵ a canendo. ⁶ asentiendo. Fest. Jul. Modest. ⁷ ut pelleret angores animi. ⁸ ut arceret anginam.
⁹ Pest. id. ibid. ¹⁰ Scalig. in Fest. ¹¹ ab averruncando, id est, avertendo mala. ¹² a consulendo.

Catius made Men * *circumspect*, acute and wise.

Volumnus and *Volumna*, were so named, because thro' their means Men † were willing to follow Things that are good.

Honorius, the God from whom they begg'd *Honours*.

Aius Locutius was worshipp'd on this Occasion : ‡ A certain common Soldier reported, that in the Night he heard a Voice say, *The Gauls are coming*. No body minded what he said, because he was a poor Fellow. After the *Gallick War*, *Camillus* advised the *Romans* to expiate their Offence in neglecting this nocturnal Voice, which forewarn'd 'em of the *Gallick War*, and the ensuing Destruction; thereupon a Temple was dedicated in *Via Nova* to *Aius Locutius*.

Among the *Ethiopians*, or the *Assyrians* and *Persians*, *Pæna* and *Beneficium* (*Punishment* and *Favour*) were reckon'd in the Number of the Gods. For the former was esteem'd the Distributer of *Evil*; the other the Dispenser of *Good Things*.

* Quod homines cautos redderet. † a volendo, quod ejus consilio bona vellent. ‡ August. l. 2. c. 21. Valer. Maximus.

C H A P. IX.

The Gods assign'd to the several Parts of Human Bodies.

A Particular God was assign'd and ascrib'd to every Member of the Body of Man.

The Head was sacred to * *Jupiter*, the Breast to *Neptune*, the Waist to *Mars*, the Forehead to *Genius*,

* *Servius* in *Georg.*

the Eye-brows to *Juno*, the Eyes to *Cupid*, the Ears to *Memoria*, the Right-hand to *Fides*, the Back and the hinder Parts to *Pluto*, the Reins to *Venus*, the Feet to *Mercury*, the Knees to *Misericordia*, the Ancles and Soles of the Feet to *Thetis*, and the Fingers to *Minerva*.

The Astrologers assign the Parts of the Body to the *Celestial Constellations*, in another manner, thus : * The Head they assign to *Aries*, the Neck to *Taurus*, the Shoulders to *Gemini*, the Heart to *Cancer*, the Breast to *Leo*, the Belly to *Virgo*, the Reins to *Libra*, the Secrets to *Scorpio*, the Thighs to *Sagittarius*, the Knees to *Capricorn*, the Legs to *Aquarius*, and the Feet to *Pisces*.

* Firmic. & Manilius apud Lil. Gyr. Synt. i.

CHAP. X.

The Funeral Gods.

THE Chief of the Funeral Deities is *Libitina* whom some account to be the same as *Venus*, since her Name is deriv'd * from Lust or Concupiscence, but others think that she was *Proserpine* ; in her Temple all Things necessary for Funerals were sold or let. *Libitina*, sometimes signifies the Grave, and *Libitinarii* those Men who were employed in burying the Dead: *Porta Libitina*, at *Rome*, was that Gate, thro' which the dead Bodies were carried to be burnt : And *Rationes Libitinæ*, in *Suetonius*, signifies those Accounts which we call *The Bill of Mortality* or *the Weekly Bill*.

* Ita dicta a libitu vel libidine.



PART VI.

*Of the Dii Indigetes and Adscriptitij, or
the SEMIDEI (Demi-Gods) and
HEROES.*

THIS now is the last Division of the *Fabulous Pantheon*, in which you see exactly described the Images of the *Dii Indigetes*, or *Semidei*, and the *Heroes*. I told you at first who the *Dii Adscriptitij* and *Indigetes* were, and from whence they were so call'd.

The *Semidei*, ἡμιθεοὶ [*Hemitheoi*], were those who had Human Bodies, sacred Minds and celestial Souls: They were born in this World for the Good and Safety of Mankind. * *Labeo*, in *St. Augustin*, distinguishes them from the *Heroes*. He thinks that *Heros* was one of *Juno's* Sons, and that the Name *Heros* is derived from Ἥρα [*Hera*] *Juno's* Name in the *Greek Language*. † Others think the Word comes from ἡγή [*Era*] the *Earth*; because Mankind owes its Original to it. ‡ Others again think it comes from ἔρως [*Eros*] Love, for *Heroës* are the most illustrious Product of Love, and

* Lib. 10. c. 2 1. † Interpr. Homeri apud Lil Gyr. Synt. 1. ‡ Plot. in Cratylo.

are themselves, as *Hierocles* observes, full of Love. But others think that this Name is derived from *ἥρως* [*Ereo*] to plead, and is given them, because *Heroes* are every elegant, and most powerful, and skilful in Rhetorick. Or lastly, it is thought that the Word comes from *ἀρετή* [*Arete*] Virtue, for *Heroes* are endued with many Virtues; but let us speak particularly concerning some of these *Heroes*, of whom the most famous was *Hercules*.

CHAP. I.

SECT. I. HERCULES. His Birth.

There were many *Hercules's*, but (as * *Tully* says) the famous Actions of them all are ascribed to him who was the Son of *Jupiter*, by *Alcmene*, the Wife of *Amphytrio* King of *Thebes*.

When *Amphytrio*, was absent, † *Jupiter* put on his Shape and Dress, and came to *Alcmene*; who thinking that her Husband was return'd, entertain'd the deceitful God both at Table and at Bed, and had by him a Son, whose Limbs were so large, his Constitution so robust, and every Part of his Body so full of Vigour, that *Jupiter* was forced to join three Nights together, and employ them all in producing a Son of such marvellous Strength. Before this Adultery, *Alcmene* had conceived a Son by her Husband: This Son and *Hercules* were Twins; His Name was *Iphiclus*; ‡ he was wonderful swift in Running.

When *Juno* knew *Jupiter's* Adultery, she began to hate *Hercules* so violently, that she endeavour'd with

* De Natura Deorum l. 2 † Natalis Comes. Lil. Gyrard:

‡ Nam super extremas segetum currebat aristas,

Nec siccos fructus ladebat pondere planta. Orph. in hymn.

He over standing Corn wou'd run, and ne'er

In his swift Motion bruise the tender Ear.

might and main to ruin him. First, she obtain'd an Edict from *Jupiter*, which she endeavour'd to turn to his utter Destruction; for the Wife of *Sthenelus*, King of *Mycena*, was big with *Euristheus*, at the same time when *Alcmena* was big with *Hercules*. *Jupiter* ordain'd, that whichsoever of the two Children was born first, he should be superior to the other: *Juno* accelerated *Euristheus's* Birth, so that he was born after seven Months, and came into the World before *Hercules*. Again, he sent two Vipers to destroy him when he lay crying in the Cradle: But 'twas in vain; for the valiant Infant grip'd 'em in his Hands till they perish'd by his Grasp, * as we are told by *Ovid*. At length † by the Mediation of *Pallas*, *Juno* was reconciled to the Noble Youth, and let him suck her Breasts; but he sucked with such Violence, that he hurt her Breast; wherefore she put him away, and some of her Milk was spilt; but it was not lost, for it fell upon the Sky, and made the *Milky Way*, which is in *Greek* call'd γαλαξία [*Galaxia*.] Some of it pass'd through the Clouds, and fell on the Earth, and where it fell, Lillies sprang up; from whence some call those Flowers, ‡ the *Roses of Juno*.

* *Tene ferunt geminos pressisse tenaciter angues,
Cum tener in cunis jam Fove dignus eras?* Ov. Epist.
You kill'd two Serpents with your Infant-hand,
Which then deserv'd *Fove's* Scepter to command.

† *Eumolp. 1. de Mysteriis.* ‡ *Rosæ Junoniæ. Lil. Gyr.*

SECT. II. Names of HERCULES.

HE had two proper Names, *Hercules* and *Alcides*; but his Surnames are innumerable. His Parents call'd him * *Alcides*, from his extraordinary Strength;

* ab ἀλκῇ robur.

be-

because he greatly excell'd all Mankind in Strength. He was afterwards call'd *Hercules*, * from the *Glory* which *Juno* caus'd him. For her Hatred and Unkindness towards him was the great Means of the Increase of his *Glory*; for when she expos'd him to the greatest Dangers, she made his *Glory* and Honour most illustrious, and by enjoying him so many Labours, she only exercised his Patience and Courage.

The Surnames I choose rather to omit, because it is plain, that he derived them either from the Places where his mighty Feats were done, or from the Actions that he perform'd with Applause and Honour; which I will carefully and distinctly recount: They are call'd *Hercules's Labours*; so great was the Pains and so infinite the Toil of them.

* *Juno* græce dicitur Ἥρα & gloria κλέος, unde nomen *Hercules*.

SECT. III. The LABOURS of HERCULES.

H*Hercules* was subjected to *Euristheus*, not only by the Edict of *Jupiter*, and Unkindness of *Juno*: But besides, the Oracle of *Apollo* or *Delphos* advis'd and perswaded him to submit himself, and obey *Euristheus's* Commands; and especially to undergo willingly the Twelve Labours which his Master should lay upon him. *Hercules* obey'd the *Fates*, and serv'd *Euristheus* twelve Years; and perform'd the most dangerous and difficult Commands with a suitable Courage and Success. Some say, that *Hercules* serv'd him voluntarily, and perform'd these difficult Tasks, to shew how great Love he bore *Euristheus*. Tho' *Hercules* perform'd an infinite Number of memorable Actions, twelve are especially

ally celebrated : And those *twelve* are comprised in as many * *Latin Verses*, translated out of the *Greek*.

The particular Account of these *twelve* is this.

I. He tore in peices, with his Nails, † the *Lion* in the Wood of *Nemæa* ; which some say fell from the Orb of the *Moon* ; and was invulnerable by any Weapon. This Place was also named *Cleone*, from whence the *Lion* was called *Cleoneus*. This was the first Labour of *Hercules*. He skinn'd the *Lion*, and with the Skin he made him a Shield and Breast Plate.

II. There was a *Hydra*, a *Serpent*, in the Lake *Lerna*, in the Field of *Argos* ; that had seven Heads ; some say nine, others fifty. When any of these Heads were cut off, another presently sprang up in the place of

* *Prima Cleonei tolerata erumma Leonis,*
Proxima Lernæam ferro & face contudit Hydram.
Mox Erymantheum vis tertia perculit Aprum.
Æripidis quarto tulit aurea cornua cervi.
Stymphalidas pepulit volucres discrimine quinto.
Threiciam sexto spoliavit Amazona Baltheo.
Septima in Augæa stabulis impensa laboris.
Octava expulso numeratur adorea Tauro.
In Diomedeis victor jam nona quadrigis.
Geryone extincto decimam dat Iberia palmam.
Undecimum male Hesperidum distracta triumphum.
Cerberus extremi suprema est meta laboris.

— The *Cleonean Lion* first he kills,
 With Fire and Sword then *Lerna's Pest* he quells,
 Of the wild Boar he clears th' *Er'manthean Fields*,
 The brass-foot Stag with golden Antlers yields,
 He *Stympha* clears of Man-devouring Birds,
 And next the bouncing *Amazon* ungirds :
 Thd Stables of King *Augeas* he cleans,
 The *Cretan Bull* he vanquishes and chains :
Diomede's Horses him their Conqu'ror own,
 Then he brings low three-headed *Geryon* :
Hesperian Apples next his Name advance,
 And his last Labour *Cerberus* enchains.

† *Euripid. in Hercule Infan.*

it; unless the Blood which issued from the Wound was stop'd by Fire. *Iolaus*, the Son of *Iphiclus*, procur'd for him lighted Brands from the neighbouring Wood, and with them *Hercules* stanch'd the Blood issuing from the Wounds he made. This seasonable Assistance was not forgotten; for when *Iolaus* was grown to decrepit Age, *Hercules*, * by his Prayers, restor'd to him his Youth again.

III. He bound the wild Boar, whose Fierceness and Bigness was equally admirable, in the Mountain *Erymanthus* of *Arcadia*; and afterwards brought it to *Euristheus*.

IV. He was order'd to bring to *Nycene* an Hind, whose Feet were Brass, and Horns Gold. No Body dar'd to wound her, because she was consecrated to *Diana*; nor could any body out-run her: Yet *Hercules* hunted her a Year on foot, and catch'd her, and brought her away on his Shoulders.

V. He partly kill'd, and partly drove away the Birds called *Stymphalides*, from the Lake *Stymphalus*, which used to feed upon Man's Flesh.

VI. He defeated the Army of the *Amazons*, and took from *Hyppolyte*, their Queen, the finest Belt in the World.

VII. He in one Day cleansed the Stable of *Augeas*, by turning the Course of a River into it. This Stable had never been cleansed, altho' three thousand Oxen stabled in it thirty Years. Whence when we would express a Work of immense Labour and Toil, in proverbial Speech, we call it *cleansing the Stable of Augeas*.

VIII. He tamed a great Bull, that did innumerable Mischiefs to the Island *Crete*, and brought him bound to *Euristheus*.

IX. He overcame *Diomede*, the most cruel Tyrant of *Thrace*; who fed his Horses with the Flesh of his Guests. *Hercules* bound him, and threw him to be

* Ovid. Metam. l. 9.

eaten by those Horses, to which the Tyrant expos'd others.

X. He overcame in War *Geryon*, King of *Spain*, who had three Bodies : We saw him before in Hell. He took likewise his bay Oxen, who eat Man's Flesh, and brought them into *Italy* ; when he had kill'd the Dragon with seven Heads, and the two-headed Dog, who guarded them.

XI. He kill'd the Dragon, who watched, and then carried away the *Golden Apples* in the Gardens of the *Hesperides* ; from whence perhaps he is call'd * *Melius*, and Apples were offered up in his Sacrifices. When in *Bæotia* no Bull (or Sheep) could be procured at the time of Sacrifice, they took an Apple and stuck into it four Straws, which represented four Legs, and two others instead of Horns, and again another for a Tail, and offered *Hercules* this Apple instead of a Victim.

XII. Lastly, He was commanded by *Euristheus* to go down into Hell, and bring away from thence the Dog *Cerberus*. This he performed without Delay, and bound the *Three-headed Monster* in a triple Chain ; and by force brought with him up to the Earth the Dog, who strove and resisted in vain. When *Cerberus* saw the Light, ~~he~~ vomited, and from thence the poysonous Herb † *Wolfs Bane* sprang. These are the *twelve Labours of Hercules*.

P. Pray, Sir, let me a little interrupt you now, since I have been silent so long. Pray first satisfy these two Scruples. Why could not *Juno*, his Enemy, hinder his Birth ? Secondly, I know that many mention more than twelves Labours of *Hercules*.

M. What you call an interruption, *Palaophilus*, is both seasonable and acceptable to me ; because it recalls a thing to my Memory that I had forgot, and gives me an Occasion of mentioning something which ought not to be omitted : Know, therefore, that *Juno* designed to kill him in his Mother's Womb, or else destroy him

* μέλον Græce significat malum vel ponum. † Aconitum.

immediately after his Birth; and to perform it contriv'd a Plot: But *Alcmena's* Servant, *Galanthis*, prevented it; for she cheated *Juno*, and told her that *Alcmena* had brought forth a Son. *Juno* believ'd her, and thinking that her Contrivances were ineffectual, she desisted; and then *Alcmena* brought forth *Hercules* without trouble. But the Deceit of *Galanthis* was punish'd; for she was turned into a * Weasel; and because *Galanthis* offended by her Mouth, therefore the Weasel brings forth her Young at her Mouth with great Pain and Anguish.

As for the *Labours* of *Hercules*, I confess that they were more than twelve (though these principally were call'd *Hercules's* *Labours*) if you please, we will continue our Account of him thus.

XIII. He vanquish'd the enormous Giant *Antaus*, the Son of the Earth, who was above sixty-four Cubits high. He was barbarous to all Strangers, for he forced them to wrestle with him, and then choak'd them. *Hercules* threw this Giant down thrice, and perceiv'd that he recover'd new Strength as oft as he touch'd the Earth; wherefore he lifted him in his Arms from the Ground, and pinch'd and squeez'd him till he burst and died.

XIV. *Busiris* the Tyrant used to sacrifice all the Strangers which he caught to his Father *Neptune*, till *Hercules* sacrificed both him and his Son upon the same Altars.

XV. He kill'd the Giants *Albion* and *Bergion*, who intended to stop his Journey. And when in the Fight his Arrows were consumed, so that he wanted Arms, † he prayed to *Jupiter*, and obtain'd from him a Shower of Stones, with which he defeated and put to flight his Adversaries. This, they say, happen'd in that Part of *France*, ‡ which was anciently call'd *Gallia Narbonensis*; which Place is call'd || the *Stony Plain*.

* Mustela. Græce γαλέν dicitur. † Cato in Orig.
‡ Mela, l. 26. Georg. || Campus Lapideus.

XVI. When *Atlas* was weary of his Burden, *Hercules* took the Heavens upon his own Shoulders.

XVII. He overcame the Robber *Cacus*, who spit Fire; and strangled him.

XVIII. He shot the Eagle that devoured the Liver of *Prometheus*, as he lay chain'd to the Rock.

XIX. He slew *Theodamas*, the Father of *Hylas*, because he deny'd to give him Victuals: But he took *Hylas* with him, and was very kind to him.

XX. He deliver'd ¹ *Hesione*, Daughter of *Laomedon* King of *Troy* from the Whale, (to which Sea-Monster she was expos'd) in this manner: He rais'd on a sudden a Bank in the Place where *Hesione* was to be devoured, ² and stood arm'd before it; and when the Whale came seeking his Prey, *Hercules* leaped into his Mouth, and sliding down into his Belly; he spent three Days in tearing the Monster's Belly; but at length he burst through safe, and lost his Hair. *Laomedon*, after this broke his Word, and refused to give *Hercules* the Reward he promised; wherefore he took by force, and pillag'd the City *Troy*; giving to *Telamon*, who first mounted the Wall, the Lady *Hesione*, as a Part of the Booty.

XXI. He overcame *Achelous*, the Son of *Oceanus* and *Terra*, (they fought for *Deianira*, who was betrothed to them both) though *Achelous* first turned himself into a Serpent, then into a Bull: For plucking one of his Horns off he obliged him to yield. *Achelous* purchased his Horn again; giving *Amalthea's* Horn in its stead. The Meaning whereof is this: *Achelous* is a River of *Greece*, whose Course winds like a Serpent; its Stream is so rapid that it makes Furrows where it flows, and a Noise like the Roaring of a Bull, (and indeed it is common among the Poets, to compare a River to a Bull.) This River divided itself into two

¹ Ovid. Met. 11. ² Andræus Tenedi in Navig. Prop. Streams,

Streams, but *Hercules* with Banks forced it into one Channel, i. e. he broke off one of the Horns or Streams: The Lands thus drain'd became fertile; so that *Hercules* is said to have receiv'd the Horn of Plenty.

XXII. *Deianira* was Daughter of *Oeneus* King of *Ætolia*: *Hercules* carried her to be married, and they were stopp'd by a River: But the Centaur *Nessus* offer'd to carry *Deianira* over upon his Back. *Nessus*, when she was over, endeavour'd to ravish her; which *Hercules* observing while he swam, shot him with an Arrow. When *Nessus* was dying, he gave *Deianira* his Bloody Coat, and told her, if a Husband wore that Coat, he would never follow unlawful Amours. The credulous Lady long after experimented the Virtue of it, far otherwise then she expected: For *Hercules*, who had surmounted so many and so great Labours, was at length overcome by the Charms of *Omphale* Queen of *Lydia*: He served her, and changed his Club into a Distaff, and his Arrows into a Spindle. His Love also to *Iole*, Daughter of *Eurytus*, King of *Oechalia*, brought on him Destruction. For his Wife *Deianira*, being desirous of turning him from unlawful Amours, sent him *Nessus's* Coat to put on when he went to sacrifice; which drove him into such Distraction, that he burn'd himself on the Pile he had raised, and was accounted among the Number of the Gods.

CH A P. II.

J A S O N.

JASON, Son of *Æson*, King of *Thessalia* and *Alci-medæ*, was an Infant when his Father died, so that his Uncle *Pelias* administred the Government. When he came to Age, he demanded Possession of the Crown; but *Pelias* advis'd him to go to *Colchis*, under pretence of

of gaining the *Golden Fleece* thence, but indeed to kill him with the Labour and Danger of the Journey.

P. What *Golden Fleece* was that?

M. It was the Hide of a *Ram*, of a white or purple Colour, which was given to *Phryxus*, Son of *Athamas*, and *Nephele* by his Mother. *Phryxus* and his Sister *Helle*, fearing the Designs of their Step-Mother *Ino*, got on this *Ram* to save themselves by Flight. But while they swam over the narrowest Part of *Pontus*, *Helle*, affrighted at the tossing of the Waves, fell down whence that Sea was named the *Hellespont*. *Phryxus* was carried over safe, and went to *Æta*, King of *Colchis*, a Country of *Asia*, near the *Pontus*; where he was kindly receiv'd, and sacrificed the *Ram* to *Jupiter*, or *Mars*, who afterwards placed it among the Constellations. Only his Hide, or *Fleece*, was hung up in a Grove sacred to *Mars*. It was called the *Golden Fleece*, because it was of a Golden Colour, and guarded by Bulls that breath'd Fire from their Nostrils; and by a vast and watchful Dragon, as a sacred and divine Pledge, and as a Thing of the greatest Importance.

P. Did *Jason* carry away that *Fleece*?

M. Yes. He went on board a Ship call'd *Argo*, from the Builder of that Name; and chusing forty-nine noble Companions, who from the Ship were call'd *Argonautæ* (among whom were *Hercules*, *Orpheus*, *Castor* and *Polux*) in his Voyage he visited *Hyppisphile*, Queen of *Lemnos*; who had Twins by him. Then after a long Voyage, and many Dangers, he arriv'd at *Colchis*, and demanded the *Golden Fleece* of King *Æta*, who granted his Request, on condition he tam'd the Bulls that guarded it, whose Feet were of Brass, and breath'd Fire; and kill'd the Dragon, and sow'd his Teeth in the Ground; and lastly, destroy'd the Soldiers which sprang from the Ground where these Teeth were sown. *Jason* undertook the Thing on these Conditions, and was deliver'd from manifest Destruction by the Assistance of *Medea*, the King's Daughter, who was in love with him.

him. For, observing her Directions, he overcame the Bulls, laid the Dragon asleep, carried away the *Fleece*, and fled by Night, carrying *Medea* with him, whom he after marry'd.

P. What did King *Æta* do then?

M. He pursued them. But *Medea*, to stop his Pursuit, tore her Brother *Abysrus* (who went with her) in peices, and scattered the Limbs on the Road. When her Father saw the torn Members of his Son, he stopp'd to gather them up: So *Jason* and the *Argonautæ* return'd to their own Country; where *Medea* restor'd old decrepid *Æson*, *Jason*'s Father, to Youth again by her Charms. (But some say *Æson* died before their Return. (The Daughters of *Pelias* were affected so by this miraculous Cure, that (desiring that their Father might receive the like Benefit) they were easily induc'd through mistaken Duty, and unskillful Kindness, to tear their Father in pieces; foolishly and ridiculously hoping that he, like *Æson*, would become young again. *Jason* after this hated *Medea*, and divorcing himself from her, he married *Creusa*, the Daughter of *Creon*, King of *Corinth*. Whereupon *Medea*, to revenge his Perfidiousness, murdered the two Children that she had by him in his own Sight; and in the next Place, inclosing Fire in a little Box, she sent it to *Creusa*. who open'd the Box, and by the Fire which burst out of it was burnt, together with the whole Court. And when she had done this, the admirable Sorceress flew by Magick Art to *Athens*. Some write, that she was reconcil'd afterwards to *Jason* again. But what hath been said is enough for this *Hero*; let us proceed to another,

X

CHAP.

C H A P. III.

T H E S E U S.

P. WHO were the Parents of *Theseus*?

M. Æthra was his Mother, and *Ægeus*, King of *Athens*, his Father. *Minos*, King of *Crete*, made War against *Ægeus*, because the *Athenians* had dishonourably and barbarously kill'd his Son, who carry'd the Prize in the Games from them all. When he had vanquish'd the *Athenians*, he impos'd this severe Condition upon them, that they should send seven of the most noble Youths of their Country into *Crete* by Lot every Year: The fourth Year the Lot fell upon *Theseus*, which mightily grieved and troubled his Father *Ægeus*. *Theseus* went on board a Ship, whose Sails and Tackle were black, and received this Command from his Father; if by the propitious Providence of Heaven he escaped the Dangers, and did return safe unto his own Country again, that then he should change his black Sails into white ones, that his Father being assured of his Safety by that Signal, might be sensible of that Happiness as soon as might be.

P. And what was the Event of that Voyage?

M. The Event was fortunate to *Theseus*; but very unfortunate to his Father *Ægeus*: For when *Theseus* came to *Crete*, he was shut up in the *Labyrinth*, but he slew the *Minotaur*, and escaped out of that inextricable Prison by the Help of *Ariadne*. After this he set sail for *Athens* in the same mournful Ship, in which he came to *Crete*; but forgot to change his Sails, according to the Instructions which his Father had given him. So that when his Father beheld from a Watch-Tower the Ship returning with black Sails, he imagined, that his Son was dead, and cast himself headlong into the Sea, which

which was afterwards called the *Ægean Sea*, from his Name and Destiny.

P. Who was that *Ariadne*?

M. She was the Daughter of *Minos*, King of *Crete*. She was violently in love with *Theseus*, and delivered him out of the *Labyrinth* by the means of a Thread. She followed him in his Return to the Island of *Naxos*, and there *Theseus* perfidiously and ungratefully left her. But *Bacchus* pity'd her Miserable Condition, and marry'd her; and gave her a Crown that was illuminated with seven Stars, which he had before received from *Venus*. This Crown was called *Gnospha Corona*, and *Ariadne* her self was surnamed *Gnospha*, from the City of that Name in *Crète*: After the Death of *Ariadne*, the same was carry'd among the Stars, and made a Constellation in the Heavens. It was thought, that *Diana* caused the Death of *Ariadne*, because she preserved nor her Virginity.

P. What great Actions did *Theseus* perform?

M. His Actions were so famous, that they accounted him one of the *Hercules's*. For, 1. He killed the *Minotaur*. 2. He overcame the *Centaur*. 3. He vanquish'd the *Thebans*. 4. He defeated the *Amazons*. 5. He went down into Hell, and returned back into the World again.

P. Why did he go down into Hell?

M. He and *Pirithous*, his most intimate Friend, the lawful Son of *Ixion*, which he had by his Wife, agreed never to marry any Women except *Jupiter's* Daughters. *Theseus* married *Helena*, the Daughter of *Jupiter* and *Leda*, and none of *Jupiter's* Daughters remained on Earth for *Pirithous*; wherefore they both went down into Hell to steal *Proserpina* away from her Husband *Pluto*. As soon as they enter'd Hell, *Pirithous* was unfortunately torn in pieces by the Dog *Cerberus*.

Theseus came alive into the Palace of *Pluto*, who fetter'd him, and kept him till *Hercules* was sent into Hell by *Euristheus* to rescue him.

P. And who were those *Amazons* that you mentioned just now.

M. They were Women animated with the Souls and Bravery of Men. A military Race, inhabiting that Part of *Scythia* which is wash'd by the River *Tanaïs*. They were call'd *Amazons*, either * because they cut off one of their Breasts, or † because they liv'd together without the Society of Men. They were a Nation of Women; who, that the Country might have Inhabitants, and not be depopulated when the present Race of Women died, admitted the Embraces of the neighbouring Men, and had Children by them: They kill'd the Boys at their Birth, but brought up the Girls: They cut off their right Breast, that they might more conveniently use their Hands in shooting their Arrows, and brandishing their Weapons against the Enemy. These female Warriors, by their frequent Excursions, became Possessors of a great Part of *Asia*, when *Hercules*, accompany'd with *Theseus*, made War upon them, and defeated them; and taking *Hippolyte* their Queen Prisoner, gave her in marriage to *Theseus*.

Theseus had by *Hippolyte*, his Son *Hippolytus*, who was very beautiful, and mightily addicted to Hunting, and a remarkable Lover of *Chastity*. For when ‡ *Phædra*, his Step-Mother (the Daughter of King *Minos*, whom *Theseus* had preferr'd to her Sister *Ariadne*) solicited him to commit Wickedness when he was grown a Man, he refus'd to comply: This Repulse provoked her so much, that when her Husband return'd, she accus'd him wrongfully, as if he had offer'd to ravish her. *Theseus* gives ear to this wicked Woman, and believes her Untruth against his Son *Hippolytus* who percei-

* Ab. ἀνὰ μητέρα & πατρὸς mamma. † Ab. ἀμὰ σὺν & ἄλλῃ
vivere. ‡ Ovid. in Ep. Phædr.

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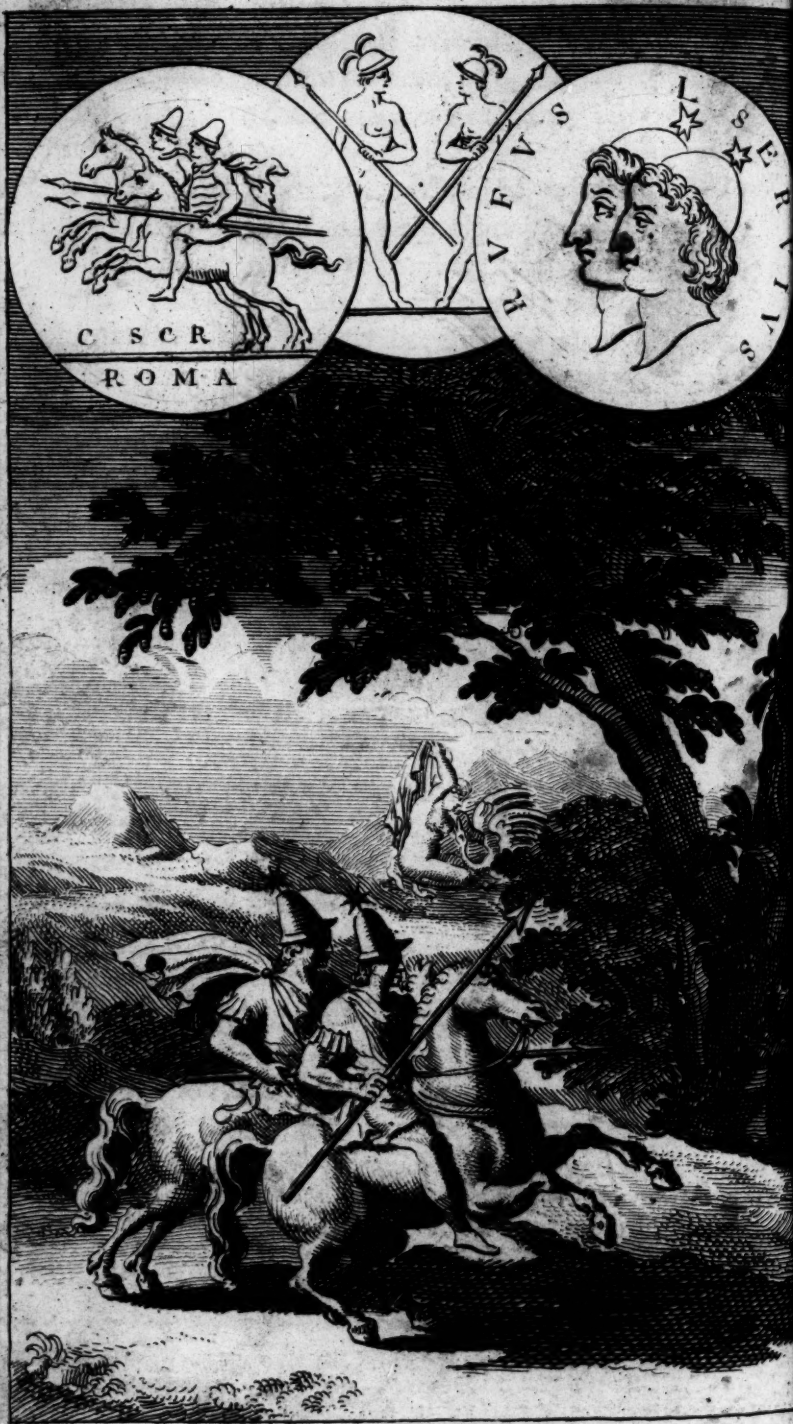
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vivere. ‡ Ovid. in Ep. Phedr.

For. W. hat is that that is what I am in, I will be



ving it, fled away in his Chariot. In his Flight he met several Monstrous Sea-Calves, which frighted his Horses so that they threw him out of his Seat, his Feet were entangled in the Harness, and he was dragg'd through the Thickets of a Wood, and torn to pieces miserably. *Æsculapius* afterwards, at the Request of *Diana*, restor'd him to Life again: But he however left *Greece*, and came into *Italy*; where changing his Name he call'd himself *Virbius*, * *because he had been a Man twice*. *Phædra* was gnawn with the Stings of her own Conscience, and hang'd herself. And not long after *Theseus*, being banish'd from his Country, ended an illustrious Life with an obscure Death.

* Quod vir bis esset.

CHAP. IV.

CASTOR and POLLUX.

P. WHO are those two handsome, beautiful young Men that ride upon white Horses?

M. They are Twin-Brothers, * the Sons of *Jupiter* and *Leda*: Their Names are *Castor* and *Pollux*.

P. What *Leda* was that?

M. The Wife of *Tyndarus*, King of *Laconia* whom *Jupiter* lov'd, but could not succeed in his Amour, till he changed himself into a Swan; † which Swan was afterwards made a Constellation. In this Form he gain'd the mutual Love of *Leda*, by the Sweetness of his Singing; and flying into her Bosom, as it were, that he might secure himself from the Violence of an Eagle which pursu'd him, he enjoy'd her, though she was then big with Child by her Husband.

* Pind. in Pyth. † Manil. 1. Astron.

310 Of the Gods of the Heathens.

Leda brought forth two *Eggs*, which were hatch'd, and produc'd the *Twin-Brothers* which you see.

P. You mean that one came out of one *Egg*, and the other out of the other *Egg*.

M. No. Out of the *Egg* which *Leda* had conceived by *Jupiter*, came *Pollux* and *Helena*, who sprung from divine Seed, and were therefore immortal. But out of the other, which she conceived by *Tyndarus* her Husband, * came *Castor* and *Clytemnestra*, who were mortal, because they were begotten by a mortal Father. Yet both *Castor* and *Pollux* are frequently called *Tyndaridae* by the Poets, as *Helena* is also called *Tyndaris*, from the same King *Tyndarus*.

P. What memorable Actions did *Castor* and *Pollux* do?

M. They both accompanied *Jason* when he sail'd to *Colchis*; and when he return'd from thence, recover'd their Sister *Helena* from *Theseus* (who had stol'n her) by overcoming the *Athenians* that fought for him; to whom their Clemency and Humanity was so great after the Defeat, that the *Athenians* called them † the *Sons of Jupiter*; from whence *white Lambs* were offered upon their Altars.

‡ But although they were born both at the same Birth, and, as some think, out of the same *Egg*, yet their Tempers were different.

P. What End had they?

M. *Castor* being (as some say) a mortal Person, was kill'd by *Linceus*: Whereupon *Pollux* prayed to *Jupiter* to restore him to Life again, and to confer an *Immortality* upon him; But this could not be granted.

* Hor. Sat. 1. † Διόσκειροι, id est, Jovis filii. Hom. in Hymn.

‡ *Castor gaudet equis: Ovo prognatus eodem,
Pugnis: quot capitum vivunt totidem in studiorum
Millia.*

Hor. Serm. 2. 1.

As many Men, so many their Delights.

However, he obtained leave to divide his Immortality betwixt himself and his Brother *Castor*. And thence it came to pass, * that they lived afterwards *by turns* every other Day, or, as others say, every other Fortnight. After the Death of *Castor* a kind of *Pyrhice*, or *Dance in Armour*, was instituted to his Honour; which was performed by young Men armed, and called † *Castor's Dance*.

At length they both were translated into the Heavens, and made a *Constellation*, which is still called *Gemini*. And when one of them rises the other sets: Sailors esteem these Stars lucky and prosperous to them, ‡ because when the *Argonauts* were driven by a violent Tempest, two lambent Flames settled upon the Heads of *Castor* and *Pollux*, and a Calm immediately ensued, and from thence a Virtue more than human was thought to be lodged in these Youths. But if only one Flame appeared, they called it *Heleña*, and it was esteem'd fatal and destructive to Mariners.

There was a famous Temple dedicated to *Castor* and *Pollux* in the *Forum* at *Rome*; for it was believ'd, that in the dangerous Battle of the *Romans* with the *Latins*, they assisted the *Romans*, riding upon white Horses.

From hence came that Form of swearing by the Temple of *Castor*, which Women only used, saying, † *Æcastor*; whereas when Men swore, they usually swore by *Hercules*, using the Words, || *Hercule*, *Hercle*, *Hercules*, *Mehercules*, *Mehercule*. But both Men and

* Sic fratrem Pollux alterna morte redemit,
Itque reditque viam. Virg. Æn. 6.

Thus *Pollux* offering his Alternate Life,
Could free his Brother. They did daily go
By turns aloft, by turns descend below.

† Plin. l. 7. c. 5. 7. ap. Nat. Com. ‡ Hor. l. 3. Carm.
|| *Æcastor*, & *Ædepol*, id est, per ædem *Castoris* & *Pol-*
lucis. Passim apud Terent. Plaut. Cicer. &c.

Women swore by the Temple of *Pollux*, using the Word *Ædepol*, an Oath common to them both.

P. But what became of *Clytemnestra*?

M. *Clytemnestra* was marry'd to *Agamemnon*; whom, after his Return from the Siege of *Troy*, she kill'd, by the Help of *Ægistheus*, (with whom in the mean time she liv'd in Adultery) she attempted also to kill his Son *Orestes*, which she had done, * if his Sister *Electra* had not delivered him at the very Point of Destruction, sending him privately to *Strophius*, King of *Phocis*; where after he had lived twelve Years, he returned into his own Country, and slew *Clytemnestra* and *Ægistheus* both. He killed also *Pyrphus* in the Temple of *Apollo*; because he had carry'd away *Hermione*, the Daughter of *Menelaus*, who was first betrothed to *Orestes*. Wherefore the Furies tormented him, neither could he obtain Deliverance from them, till he had expiated his Wickedness at the Altar of *Diana Taurica*, whither he was conducted by *Pylades* his Friend, his perpetual Companion, and his Partner in all his Dangers; † whose Friendship was so close and sacred, that either of them would die for the other.

P. Who was that *Diana Taurica*?

M. The Goddess *Diana*, that was worshipped in *Taurica Chersonesus*. or *Cherronesus*, a Peninsula so called from the *Tauri*, an ancient People of *Scythia Europea*. ‡ This Goddess was worshipped with human Victims, the Lives and the Blood of Men were sacrific'd to her: When *Orestes* came thither, *Iphigenia* his Sister, the Daughter of *Agamemnon*, was Priestess to *Diana Taurica*; she was made Priestess upon the following Occasion.

Agamemnon, King of the *Argivi*, was by the common Consent of the *Grecians* appointed General in

* Sophocl. in *Electr.* Euripid. in *Orest.* † Cicero de amicitia. ‡ Euripid. in *Iphig.* in *Taur.*

their Expedition against *Troy*; and as I said before, after the War was ended, and *Troy* taken, was kill'd when he return'd home by his own Wife *Clytemnestra*: This *Agamemnon* kill'd a Deer by chance in the Country of *Aulis*, which belong'd to *Diana*; the Goddess was angry; and caus'd such a Calm, that for want of Wind the *Grecian* Ships bound for *Troy* were fix'd and immovable: Hereupon they consulted the Sooth-Sayers, who answer'd, † That they must satisfy the Winds, and *Diana*, with some of the Blood of *Agamemnon*. Wherefore *Ulysses* was forthwith sent to bring away *Iphigenia* the Daughter of *Agamemnon*, from her Mother, by a Trick, under a pretence of marrying her to *Achilles*. And whilst the young Lady stood at the Altar to be sacrific'd, the Goddess pity'd her, and substituted a Hind in her stead, and sent her into *Taurica Chersonesus*; where, by the Order of King *Thyas*, she presided over those Sacrifices of the Goddess, which were solemniz'd with human Blood. And when *Orestes* was brought thither by the Inhabitants to be sacrific'd, he was known and preserv'd by his Sister. After which *Thyas* was kill'd, and the Image of *Diana*, which lay hid amongst a Bundle of Sticks, was carry'd away; and from hence *Diana* was call'd *Fascelis*, from *Fascis*, a Bundle.

† Euripid. in Iphig. in Taur.

C H A P. V.

P E R S E U S.

Perseus was the Son of *Jupiter* by *Danae*, the Daughter of *Acrisius*, † who was shut up by her Father in a very strong Tower, where no Man could

† Pausan. in Corinth.

come

come to her, because her Father had been told by an *Oracle*, that he should be kill'd by his own Grandchild. But nothing is impregnable to Love: For *Jupiter*, by changing himself into a *Shower of Gold*, descended through the Tiles into the Lady's Bosom, (and who would refuse to open it to a Shower of that Value?) and when he had enjoy'd her, he left her with a full Purse and a big Belly. † *Horace* tells the Story very ingeniously.

As soon as *Acrisus* had heard that his Daughter had brought forth a Son, he order'd that she and the Infant should be shut up in a Chest, and thrown into the Sea, where a Fisherman found them, and took them out, and presented them to King *Pilumrus*; who marry'd *Danae*, and brought up her Son, whom he called *Perseus*.

Perseus, when he was grown a Man, receiv'd from *Mercury* a Scythe of *Adamant*, and Wings which he fix'd to his Feet: *Pluto* gave him a Helmet, and *Minerva* a Shield of Brass, that was so bright, that it reflected the Images of Things, like a Looking-Glass.

† *Inclusam Danaen turris ahenae
Robustaque fores, & vigilum canum
Tristes excubiae munierant satis
Nocturnis ab adulteris.*

*Si non Acrisum, virginis abdita
Custodem pavidum, Jupiter & Venus
Risissent: fore enim tutum iter & patens,
Converso in pretium Deo.*

Hor. Carm. l. 3 16.

Within a brazen Tow'r immur'd,
By Dogs and Centinels secur'd,
From midnight Revels and Intrigues of Love,
Fair *Danae* was kept within her Guardian's Pow'r:
But gentle *Venus* smil'd, and amorous *Jove*
Knew he could soon unlock the Door,
And by his Art successful prove
Chang'd to a golden Show'r.

First,

First, he deliver'd *Andromeda*, the Daughter of *Cepheus*, King of *Æthiopia*, when she was bound by the Nymphs to a Rock to be devour'd by a Sea-Monster, because her Mother proudly preferr'd her Beauty to theirs; and when he had deliver'd her, he took her to Wife. After which both the Mother, *Cassiope* or *Cassiopeia*, and the Daughter, and the Son-in-law were placed amongst the † *Celestial Constellations*. His next Expedition was against the *Gorgones*, of whom we have spoken before: He encountred with *Medusa*, their Princess; Snakes supply'd the Place of Hair on her Head: He saw the Image of her Head by the Brightness of his Shield, and by the favourable Assistance of *Pallas* he struck it off; and afterwards fix'd it upon a Shield, and by shewing it, he afterwards turn'd many Persons into Stone. *Atlas* was turn'd, by the Sight of it, into the Mountain in *Mauritania* of that Name; because he rudely refused to entertain *Perseus*. When *Medusa's* Head was cut off, the Horse *Pegasus* sprang from the Blood which was shed on the Ground: He is so called from Πυγν [Peg] a Fountain, * because he was born near the Fountains of the Sea. This Horse had Wings; and flying over the Mountain *Helicon*, he struck it with his Hoof, and open'd a Fountain, which they call'd in *Greek Hippocrene*; and in *Latin*, *Fons Caballinus*; that is, the *Horse Fountain*. But afterwards while he drank at a Fountain *Pyrene* in *Corinth*, when *Bellerophon* prepar'd himself for his Expedition against the *Chimara*, he was by him taken and kept.

Bellerophon's first Name was *Hipponous*; ‖ because he first taught the Art of governing Horses with a Bridle. But when he had kill'd *Bellerus*, a King of *Corinth*, he was afterwards call'd *Bellerophontes*. This *Bellerophon*, the Son of *Glaucus*, King of *Ephyra*, was

† Propert. l. 2. Hygin. de signis cœlestibus, l. 2.

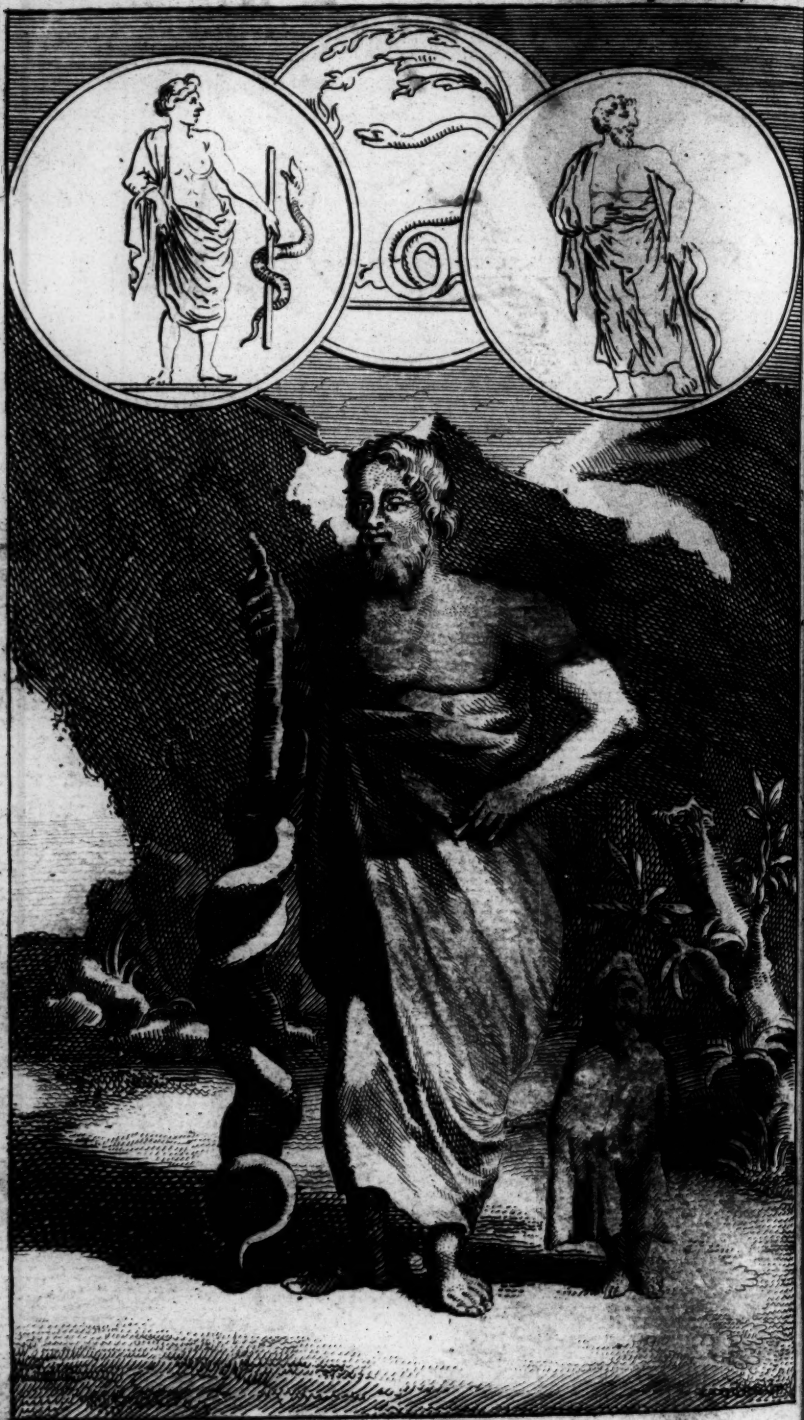
* Strabo. l. 8. ‡ Ita dictus ab equis fræno regendis.

equally beautiful and virtuous; he resisted all the Temptations whereby *Sthenobæa*, the Wife of *Prætus*, entic'd him to commit Adultery; his Denial provok'd her so, that in Revenge she accus'd the innocent Stranger to her Husband. *Prætus*, however, would not violate the Laws of Hospitality with the Blood of *Bellerophon*: But sent him into *Lycia*, to his Father-in-law *Jobates*, with Letters, which desir'd him to punish *Bellerophon* as his Crime deserv'd. *Jobates* read the Letters, and sent him to fight against the *Solyimi*, that he might be kill'd in the Battle: But he easily vanquish'd them, and in many other Dangers to which he was expos'd, he always came off Conqueror. At last he was sent to kill the *Chimæra*; which he undertook, and performed, when he had procur'd the Horse *Pegasus*, by the Help of *Neptune*. * Wherefore *Jobates* admir'd the Bravery of the Youth, and gave him one of his Daughters to Wife, allotting him also a Part of his Kingdom. *Sthenobæa* kill'd her self when she heard this. This happy Success so transported *Bellerophon*, that he endeavour'd to fly upon *Pegasus* to Heaven; for which *Jupiter* striking him with Madness, he fell from his Horse into a Field, call'd *Aleius Campus*, † because in that Place *Bellerophon* wander'd up and down blind, to the End of his Life: But *Pegasus* was placed among the Stars. Some say that this was the Occasion of the Fable of the *Chimæra*. There was a famous Pirate, who used to sail in a Ship in whose Prow was painted a Lion, in the Stern a Dragon, and in the Body of the Ship a Goat describ'd; and this Pirate was kill'd by *Bellerophon*, in a Long-boat that was call'd *Pegasus*. From the Letters which *Bellerophon* carried to *Jobates*, || comes the Proverb *Bellerophon's Letters*; when

* Homeri Iliad. † Ab ἀλεύω erro. Βελλεροφόν-
της γράμματ'α, *Bellerophontis Literæ*, *usitatus dictæ, Literæ*
Uria.

Polypore

Dee Davis



any one carries Letters which he imagines are wrote in his Favour, when they are sent to procure his Ruin. And such Letters are generally called, *The Letters of Uriah*.

SECT. I. ÆSCULAPIUS.

M. WHY are you so silent, *Palæophilus*? What employs your Thoughts so long?

P. I was observing that bearded old Man that leans upon his jointed Cane, and is adorned with a Crown of Laurel, and encompassed about with Dogs. Pray, Sir, tell me his Name, who he is, and what are his Excellencies.

M. It is *Æsculapius*, the God of the Physicians and Physick, and the Son of *Apollo* by the Nymph *Cornia*. He improv'd the Art of *Physick*, which was before little understood; and for that Reason they accounted him a God. *Apollo* shot the Nymph his Mother when she was with Child of him, because she admitted the Embraces of another young Man after he had enjoy'd her. But he repented after he had kill'd her, and open'd her Body, and took out the Child alive, and deliver'd him to be educated by a Physician, *Chiron*; who taught him his own Art: The Youth made so great a Progress in it, that, because he restor'd Health to the Sick, and Safety to those whose Condition was desperate, he was thought to have a Power of calling the Dead to Life again. Whereupon *Pluto*, the King of Hell, complain'd to *Jupiter* very much, that his Revenue was diminish'd, and his Subjects taken from him by the means of *Æsculapius*; and at

Lucian, in *Jove* Trag. * *Cicero* 2. leg. *Corn. Celsus*,
* *Homer*, in *Hymn*. * *Ovid*. 1. Met. * *Virg*. 7. *Æn.*
length

length by his Persuasion *Jupiter* killed him with a Stroke of his Thunder.

He wears a Crown of Laurel, ¹ because that Tree is Powerful in curing many Diseases; by the Knots in his Staff, is signified the Difficulty of the Study of *Physick*. He hath Dogs painted about him, and Dogs in his Temple; because many believed that he was born of uncertain Parents, and exposed, and afterwards nourish'd by a Birch. ² Others say, that a Goat which was pursued by a Dog, gave suck to the forsaken Infant; and that the Shepherds saw a *lambent Flame* playing about his Head, which was the Prognostication of his future Divinity. After that the *Cyrenians* used to offer a Goat to him in their Sacrifices; either because he was nourished by a Goat, as was said; ³ or because a Goat is always in a Fever; and therefore a Goat's Constitution is very contrary to Health. ⁴ *Plato* says, that they used to sacrifice Dunghil-Cocks to him, which is the most vigilant of all Birds; for of all Virtues principally Wakefulness is necessary to a Physician.

P. Where was he particularly worshipped?

M. At *Epidaurus* first, where he was born; afterwards at *Rome*, because when he was sent for thither, he deliver'd the City from a dreadful Pestilence. For which reason ⁵ a Temple was dedicated to him in an Island in the Mouth of the *Tiber*; where he was worshipp'd under the Form of a great Serpent; for when the *Romans* came to *Epidaurus* to transport the God from thence, a great Serpent entered into their Ship, they believ'd it was *Esculapius*, and brought it to *Rome* with them. Others tell the Story thus: When the *Romans* were receiv'd by the People of *Epidaurus* with all Kindness, and were carried into the Temple of *Esculapius*; the Serpent, under whose Image they wor-

¹ Vide Festum. ² Lactant. de fals. relig. Pausan. in Corinth. ³ Didym. l. 3. apud Nat. Com. ⁴ in Phædone. ⁵ Livy l. 45. & l. 10. Flori Epitome l. 11. ⁶ Sueton. in Claud. c. 25.

shipp'd that God, went voluntarily into the Ship of the Romans.

I can tell you nothing of the Children of *Æsculapius*, except their Names. He had two Sons, called *Machaon* and *Podalirius*, both famous Physicians, who followed *Agamemnon*, the General of the *Grecians* to the Trojan War, and were very serviceable amongst the Soldiers. And two Daughters * *Hygiea* or *Sanitas*, (tho' some think this was not his Daughter but his Wife) and *Jaso*.

P. Is there nothing remarkable concerning his Master *Chiron*?

M. Since you ask, I will tell you, that he was a Centaur, and the Son of *Saturn* and *Phillyra*; for when *Saturn* embraced that Nymph, he suddenly changed himself into a Horse † because his Wife *Ops* came in. *Phillyra* was with Child by him, and brought forth a Creature; in its upper Parts like a Man, in his lower Parts like a Horse, and call'd it *Chiron*; who, when he grew up, betook himself into the Woods; and there learning the Virtues of Herbs, he became a most excellent Physician: For his Skill in Physick, and for his other Virtues, which were many, he was appointed Tutor to *Achilles*, and taught *Æsculapius* Physick. At last, when he handled *Hercules's* Arrows, one of them, dipp'd in the poisonous Blood of the *Lernaean Hydra*, fell upon his Foot, and gave him a Wound that was incurable, and Pains that were intolerable; insomuch that he desired to die, but could not; because he was born of two Immortal Parents. Therefore at length the Gods translated him into the Firmament, where he now remains; for he became a Constellation call'd *Sagittarius*, which is placed in the Zodiac.

* *Hygiea* significat sanitatem, & *Jaso* derivatur ab *iascu* sanare. † Virg. Georg. l. 3.

C H A P. VII.

P R O M E T H E U S.

*P*rometheus the Son of *Japetus*, † and the Father of *Deucalion*, was the first, (as we find in History) that form'd a Man out of *Clay*; which he did with such Art and Skill, that *Minerva* was amazed; and proffer'd to procure any thing from Heaven, which would any ways compleat his Works. *Prometheus* answer'd, that he did not know what in Heaven would be useful to him, since he had never seen Heaven. Therefore *Minerva* carry'd him up to Heaven, and shew'd him all that there was to be seen. He observ'd that the Heat of the Sun would be very useful in animating the Men which he had form'd; wherefore he lighted a Stick by the Wheel of the Sun's Chariot, and carry'd it lighted with him to the Earth. This Theft displeas'd *Jupiter* so much, that he sent *Pandora* into the World to *Prometheus* with a Box which was fill'd with all sorts of Evils. But *Prometheus*, fearing and suspecting the Matter, refus'd to accept it; but his Brother *Epimetheus* was not so cautious: For he took it, and open'd it, and all the Evils that were in it flew abroad amongst Mankind. When he perceiv'd what he had done, he immediately shut the Box again, and by good fortune hinder'd *Hope* from flying away, which stuck to the Bottom of the Box. You may remember how sweetly * *Horace* speaks of this Theft of *Prometheus*.

† Vide Claud. 4. Panegy. de conf. Hon.

* *Audax omnia perpeti*

Gens humana ruit per vetitum nefas.

Jupiter punish'd *Prometheus* in this manner : He commanded *Mercury* † to bind him to the Mountain *Caucasus* ; and then he sent an Eagle to him there, which continually gnaw'd his Liver. Yet some say, * that he was not punish'd because he stole Fire from Heaven, but because he had made Woman, which, they say, is the most pernicious Creature in the World.

To this *Nicander* adds another Fable. || When Mankind had receiv'd the Fire of *Prometheus*, some ungratefully discover'd this Theft to *Jupiter*, who gave them the Gift of *perpetual Youth*. They put this Gift upon an Ass's Back, that it might be brought to the Earth. The Ass in his Journey was thirsty, and came to a Spring to drink ; but a Water-Serpent would not suffer him, unless the Ass would give him the Burden which he carry'd : The Ass gave it him ; and hence it comes to pass, that when the Serpent is old, he casts his Skin, and seems to grow young again.

Prometheus had been serviceable to *Jupiter*, (for he discover'd to *Jupiter* his Father *Saturn's* Conspiracy, and prevented the Marriage of *Jupiter* and *Thetis*),

Audax Japeti genus

Ignem fraude malâ gentibus intulit :

Post ignem aetherea domo

Subductum, macies & nova febrium

Terris incubuit cohors,

Semotique terris tarda necessitas

Lethi corripuit viam.

Hor. Carm. l. 1.

No Pow'r the Pride of Mortals can controul ;

Prone to new Crimes, by strong Presumption driv'n.

With sacrilegious Hands *Prometheus* stole

Celestial Fire, and bore it down from Heav'n :

That fatal Present brought on mortal Race

An Army of Diseases ; Death began

With Vigour then to mend his halting Pace

And found a more compendious Way to Man:

† Hesiod. in Theogon. * Menander Poeta. || In Theocr.

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which he foresaw would be fatal, (wherefore *Jupiter* suffer'd *Hercules* to shoot the Eagle, and set *Prometheus* at liberty.

This perhaps is the Meaning of this Fable: *Prometheus* (whose Name is deriv'd † from a Word denoting Foresight and Providence) was a very prudent Person: And because he reduc'd the Men that were before rude and savage, to the Precepts of Humanity, he was feign'd from thence to have made Men out of the Dirt: And because he was diligent in observing the Motions of the Stars from the Mountain *Caucasus*, therefore they said that he was chain'd there. To which they added, that he stole Fire from the Gods, because he invented the Way of striking Fire out of the Flint; or was the first that discover'd the Nature of Lightning. And lastly, because he apply'd his Mind to his Study with great Care and Solitude, * therefore they imagin'd an Eagle preying upon his Liver continually.

P. You said just now, that he was the Son of *Deucalion*; did you mean him who repair'd the Race of Mankind, which was almost extinct?

M. Yes, I mean the same *Deucalion*. When he reign'd in *Thessaly*, there was so great a Deluge, that the whole Earth was overflown by it, and all Mankind entirely destroy'd, excepting only *Deucalion* and *Pyrtha*, his Wife; those two were carry'd in a Ship upon Mountain *Parnassus*, and when the Waters were abated, they consulted the Oracle of *Themis*, to know by what means Mankind should again be restor'd. The Oracle answer'd, that Mankind would be restor'd, if they cast the Bones of their Great Mother behind them. By *Magna Mater*, the Oracle meant the Earth; and by her Bones, the Stones. Wherefore calling the Stones be-

† ἀπό τῆς προνοίας, id est, Providentia, Pausan. in Eliac. * Apoll. l. 3.

hind their Backs, a prodigious Miracle ensu'd; † for those Stones that were thrown by *Deucalion* became Men, and those that were thrown by *Pyrria* became Women. The Occasion of which Fable was this: *Deucalion* and his Wife were very pious, and by the Example of their Lives, and the Sanctity of their Manners, they softned the Men and Women, who before were fierce and hard like Stones, into such Gentleness and Mildness, that they observed the Rules of civil Society, and good Behaviour.

† *Saxa*
Missa viri manibus faciem traxere virorum:
Et de sœmineo repurgata est sœmina jacta.
Inde genus aurum sumus,
Et documenta damus quæ simus origine nati. O. Met. 1. 1.

And of the Stones
Those thrown by Men the Form of Man endurely
And those were Women which the Women threw;
Hence we a hardy Race, enur'd to Pain;
Our Actions our Original explain.

CHAP. VIII.

ATLAS.

P. WHO is he that sustains the Heavens upon his Shoulders?

M. It is *Atlas*, King of *Mauritania*, the Son of *Japetus*, and Brother of *Prometheus*; who was forewarn'd by an Oracle, that he should be almost ruin'd by one of the Sons of *Jupiter*, and therefore resolv'd to give Entertainment to no Stranger at all. At last *Perseus* (who was begotten by *Jupiter*) travell'd by chance thro' *Atlas's* Dominions, and design'd, in civility, to visit him. But the King excluded him the Court, which

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which Inhumanity provok'd him so much, that putting his Shield which he carry'd with him before the Eyes of *Atlas*, and shewing him the Head of *Medusa*, he turned him into the Mountain of his own Name; which is of so great Height, that it is believ'd to touch the † Heavens. *Virgil* makes mention of him * in the fourth Book of his *Æneid*.

The Reason why the Poets feign'd that *Atlas* sustain'd the Heavens on his Shoulders was this: *Atlas* was a very famous Astronomer, and the first Person that understood and taught the Doctrine of the Sphere, and on the same Account the Poets tells us that his Daughters were turned into Stars.

P. How many Daughters had he, and what were their Names?

M. By his Wife *Pleione* || he had seven Daughters, whose Names were *Electra*, *Halcione*, *Celæno*, *Maia*, *Asterope*, *Taygete* and *Merope*, and were call'd by one common Name, *Pleiades*: And by his Wife *Æthra* ‡ he had seven other Daughters, and their Names were *Ambrosia*, *Endora*, *Pasitoe*, *Coronis*, *Plexaris*, *Pytho* and *Tyche*. These were called by one common Name, *Hyades*.

† Herodotus in *Melpomene*.

* — *Famque volans apicem & latera ardua cernis*

Atlantis duri, cælum qui vertice fulcit;

Atlantis cinctum assidue cui nubibus atris

Piniferum caput, & vento pulsatur & imbri:

Nix humeros infusa tegit; tum flumina mento

Precipitant senis, & glacie riget horrida barba.

Now sees the Top of *Atlas*, as he flies,

Whose brawny Back supports the starry Skies:

Atlas, whose Head with Piny Forests crown'd,

Is beaten by the Winds, with foggy Vapours bound:

Snows hide his Shoulders; from beneath his Chin

The Founts of rolling Streams their Race begin.

|| Ovid, *Fastorum*, 5. ‡ Aratus in *Astron*.

P. Why

P. Why were these latter Daughters call'd *Hyades*?

M. From ¹ a Word which in the *Greek Language* signifies to *rain*, because when they rise or set, they cause great Rains; and therefore the *Latins* call'd them ² *Suculae* (that is *Swine*) because the continual Rain that they cause makes the Roads so muddy, that they seem to delight in Dirt, like Swine. ³ Others derive their Name from *Hyas* their Brother, who was devour'd by a Lion; his Sisters were so immoderately afflicted and griev'd at his Death, that *Jupiter* in Compassion, chang'd them into seven Stars, which appear in the Head of *Taurus*. And they are justly call'd *Hyades*, ⁴ because Showers of Tears flow from their Eyes to this Day.

P. Why were the Daughters first mention'd call'd *Pleiades*.

M. Their Name is derived from a *Greek Word* signifying ⁵ *Sailing*. For when these Stars arise, they portend good Weather to Navigators. Because they rise in ⁶ the Spring-time, the *Romans* call them *Vergilia*: Although others think that they are call'd *Pleiades*, ⁷ from their Number, because they never appear single, but all together, except *Merope*, who is scarce ever seen, for she is asham'd that she marry'd *Sisyphus* a mortal Man, when all the rest of the Sisters marry'd Gods. ⁸ Others call this obscure Star *Electra*, because

¹ ἀπὸ τοῦ ὕειν, id est, pluere.

Natvita quas Hyades Graius ab imbre vocat.

From Rain the Sailors call them *Hyades*.

² *Suculae*, quemadmodum eas Græci vocant ὕες, id est, sues. Aulus Gell. l. 13. c. 9. ³ Euripid. in *Jove*. ⁴ Hesiodus in *Theogon*. ⁵ ἀπὸ τοῦ πλέειν, à navigando; commodum enim tempore navigationi ostendunt. ⁶ Vergiliæ dictæ a verno tempus quod exoriuntur. ⁷ Quasi πλείονες, hoc est, plures, quod nunquam singulae apparent, sed omnes simul. ⁸ Ovid. *Fast*. 4.

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she held her Hand before her Eyes, and would not look upon the Destruction of Troy. As the *Hyades* were placed among the Stars, because they bewail'd immoderately the Death of their Brother *Hyas*, so the *Pleiades* were translated into Heaven, because they incessantly lamented the hard Fate of their Father *Atlas*, who was converted into a Mountain. But let us speak a little about their Uncle *Hesperus*.

Hesperus was the Brother of *Atlas*, and because he liv'd some time in *Italy*, that Country was called anciently *Hesperia* from him. He frequently went up to the Top of the Mount *Atlas* to view the Stars: At last he went up, and came down from the Mountain no more. This made the People imagine that he was carry'd up into Heaven, whereupon they worshipp'd him as a God; and call'd a very bright Star from his Name, *Hesperus*, *Hesper*, *Hesperugo*, *Vesper* and *Vesperugo*, which is called the Evening Star, which sets after the Sun: But when it rises before the Sun, it is called ~~φωσφορος~~ [Phosphorus] or *Lucifer*; that is, the Morning Star. Farther, this *Hesperus* had three Daughters, *Egle*, *Arethusa* and *Hesperethusa*; who in general were call'd the *Hesperides*. And it was said that in their Gardens Trees were planted that bore Golden Fruit; these Trees were guarded by a watchful Dragon, which *Hercules* kill'd, and carried away the Golden Apples. Hence the Phrase † to give some of the Apples of the *Hesperides*, that is, to give a great and splendid Gift.

† *Μῦθα Ἡσπερίδων δαΐσας*, id est, mala Hesperidum largiri

C H A P.

C H A P. IX.

ORPHEUS and AMPHION.

YOU see these two are drawn in the same manner, and almost in the same Colours; because they both excell'd in the same Art, namely, in Musick, in which they were so skilful, that by playing on the Harp they moved not only Men, but Beasts, and the very Stones themselves.

Orpheus, the Son of *Apollo* by *Calliope* the Muse, with the Harp that he receiv'd from his Father play'd and sang so sweetly, that he tam'd wild Beasts, stay'd the Course of Rivers, and made whole Woods follow him. † He descended with the same Harp into *Hell*, to recover from *Pluto* and *Proserpine* his Wife *Eurydice*, who had been kill'd by a Serpent, when she fled from the Violence of *Aristæus*. And here he so charmed both the King and the Queen with the Sweetness of his Musick, that they permitted his Wife to return to Life again upon this Condition, that he should not look upon her till they were both arriv'd upon the Earth; but so impatient and eager was the Love of *Orpheus*, that he could not perform the Condition: Wherefore she was taken back into *Hell* again. Hereupon *Orpheus* resolv'd for the future to live a Widower; and with his Example alienated the Minds of many others from the Love of Women; this so provok'd the *Menades* and *Bacchæ*, that they tore him in Pieces: Though others give another Reason of his Death, which is this; the Women, by the Instigation of *Venus*, were so inflam'd with the Love of him, that striving to run into his Embraces, and quarrelling with one another which

† Apoll. l. 1. Argo.

should have him, they tore him in pieces. His Bones were afterwards gather'd by the *Muses*, and repos'd in a Sepulchre, not without Tears. And his Harp was made the Constellation *Lyra*.

Amphion was the Son of *Jupiter* by *Antiope*. He receiv'd his Harp or Lute from *Mercury*; and † with the Sound thereof mov'd the Stones so regularly, that they compos'd the Walls of the City of *Thebes*.

The Occasion of which Fables was this: *Orpheus* and *Amphion* were both Men so eloquent, that they persuad'd them who liv'd a wild and savage Life before, to embrace the Rules and Manners of Civil Society.

Arion is a proper Companion for those two *Musicians*; and I admire that his Image is not in this Place. For he was a *Lyrick* Poet of *Methymna* in the Island of *Lesbos*: He gain'd immense Riches by his Art. * When he was travelling from *Lesbos* into *Italy*, his Companions assaulted him to rob him of his Wealth; He entreated the Seamen to suffer him to play on his Harp before they cast him into the Sea: || He play'd sweetly, and then threw himself into the Sea, where a *Dolphin*, drawn thither by the Sweetness of his Musick, receiv'd him on his Back, ‡ and carry'd him to *Tenedos*. The *Dolphin* for his Kindness was carried into Heaven, and made a Constellation.

† *Dictus & Amphion, Thebana conditor urbis,
Saxa movere sono testudinis, & prece blanda
Ducere quo vellet.*

Hor. de Arte Poet.

Amphion too, as Story goes, could call
Obedient Stones to make the *Theban* Wall.

He led 'em as he pleas'd: The Rocks obey'd,
And danc'd in order to the Tunes he play'd.

* *Paus.* in *Bœotic*. || *Herodotus* in *Clio*.

‡ *Ille sedet, citharamque tenet, pretiumque vehendi
Cantat, & aqueas carmine mulcet aquas.* *Ov. Fast.* 2.

He on his crouching Back sits all at ease

With Harp in Hand, by which he calms the Seas,

And for his Passage with a Song he pays.

C H A P.

C H A P. X.

ACHILLES.

Achilles was the Son of *Peleus* by *Thetis*. His Mother plunged him in the *Stygian Waters* when he was an Infant; which made his whole Body ever after invulnerable, excepting that Part of his Foot by which he was held when he was wash'd. Others say that *Thetis* hid him in the Night under a Fire, † after she had anointed him in the Day with *Ambrosia*; whence at first he was call'd *Pirifous*, because he escap'd safe from the Fire; and afterwards *Achilles*, * because he had but one Lip, for he lick'd the *Ambrosia* from his other Lip, so that the Fire had Power to burn it off. Others again report || that he was brought up by *Chiron* the *Centaur*; and fed, instead of Milk, with the Entrails of Lions, and the Marrow of Boars and Bears; so that by that means he receiv'd an immense Greatness of Soul, and mighty Strength of Body: And from him those who greatly excell'd in Strength were call'd *Achilles*: ‡ and an Argument is call'd *Achilleum*, when no Objection can weaken or disprove it.

Thetis his Mother, had heard from an Oracle, that he should be kill'd in the Expedition against *Troy*. On the other hand, *Calchas*, the *Diviner*, had declared, that *Troy* could not be taken without him. By the Cunning of *Ulysses* he was forc'd to go: For when his Mother *Thetis* hid him in a *Boarding-School* (in *Gynæceo*) in the Island *Scyros* (one of the *Cyclades*) in the Habit

† Apoll. 4. Argon. * Ab α non & χαλ^α labrum; quasi sine labro. || Apoll. l. 3. Eurip. in Iphig. ‡ Gell. l. 2. c. 11.

of a Virgin, among the Daughters of King *Lycomedes*, *Ulysses* discover'd the Trick ; for he went thither in the Disguise of a Merchant, and brought with him several Goods to sell : The King's Daughters, as is the Temper of Women, began to view and handle curiously the Bracelets, the Glasses, the Necklaces, and such like Womens Ornaments. But *Achilles* on the contrary laid hold of the Targets, and fitted the Helmets to his Head, and brandish'd the Swords, and placed them to his Side : Thus *Ulysses* plainly discovered *Achilles* from the Virgins, and compell'd him to go to the War ; after that *Vulcan*, by *Thetis's* Entreaty, had given him impenetrable Armour. *Achilles* at *Troy* kill'd *Hector*, the Son of *Priamus* ; and was kill'd himself by *Paris*, by a Trick of *Polyxena*.

† And all the Nymphs and Muses are said to have lamented his Death.

This *Polyxena* was the Daughter of *Priamus*, King of *Troy* ; a Virgin of extraordinary Beauty ; *Achilles* by chance saw her upon the Walls of the City, and fell in Love with her, and desired to marry her : *Priamus* consented ; they met in the Temple of *Apollo* to solemnize the Marriage ; where *Paris* the Brother of *Hector*, coming in privately, and lurking behind *Apollo's* Image, shot *Achilles* suddenly with an Arrow, in that part of his Foot in which only he was vulnerable. After this *Troy* was taken, and the Ghost of *Achilles* demanded Satisfaction for the Murder, and the *Grecians* appeased him by offering the Blood of *Polyxena*.

† Lycophron. in Alexand.

C H A P. XI.

U L Y S S E S.

Ulysses was so named, because when his Mother was travelling, as some say, in the Island *Ithaca*, as others say, in *Bœotia*, she fell down in the † Road, and brought him into the World. He was the Son of *Laertes* and *Anticlea*. His Wife was *Penelope*, a Lady highly fam'd for her Prudence and Virtue. He was unwilling that the *Trojan* War should part him and his dear Wife; wherefore to avoid the Expedition, he pretended to be mad, joining different Beasts to the same Plough, and sowing the Furrows with Salt. But this Pretence was detected by *Palamedes*, who threw his Infant-Son into the Furrow whilst *Ulysses* was ploughing, to see whether *Ulysses* would suffer the Ploughshare to wound him or no. When he came where his Son lay, he turned the Plough another way for fear lest he should hurt him: And from hence he discover'd that he was not a Madman, and compelled him to go to the War: Where he was mighty serviceable to the *Grecians*: for he was almost the sole Occasion of taking the Town; since he removed the fatal Obstacles which hinder'd it from being taken. For he brought *Achilles* (as I said) to the War, out of his Retirement. He obtained the Arrows of *Hercules* from *Philoctetes*, and brought them against *Troy*. He brought away the Ashes of *Laomedon*, which were preserv'd upon the Gate *Sœa* in *Troy*. He stole the *Palladium* from the same City. He killed *Rhesus* King of *Thrace*, and

† Græce Οδυσσεύς, ab ὁδὸς, via: quod in ipsa via ejus mater faciens lapsa illum pepererit. Vide Nat. Com. & Homerum in Odyss.

took his Horses, before they had tasted the Water of the River *Xanthus*. In which things the Destiny of *Troy* was wrapped up. For if the *Trojans* had preserved them, the Town could never have been conquer'd.

Afterwards he contended with *Ajax*, (the Son of *Telamon* and *Hesione*, who was the stoutest of all the *Grecians*, except *Achilles*) before Judges, for the Arms of *Achilles*. The Judges were persuaded by the Eloquence of *Ulysses*, and gave Sentence in his Favour, and assign'd the Arms to him. This Disappointment made *Ajax* mad, whereupon he kill'd himself, and his Blood was turned into the *Violet*.

When *Ulysses* departed from *Troy* to return home, he sail'd backwards and forwards twenty Years; for contrary Winds, and ill Weather hinder'd him from coming home. In which time, 1. He put out the Eye of *Polyphemus* with a Fire-brand; and sailing from thence to *Æolia*, he obtained from *Æolus* all the Winds which were contrary to him, and put them into leathern Bags. His Companions believing that the Bags were filled with Money, and not with Wind, intended to rob him; wherefore when they came almost to *Ithaca*, they untied the Bags, and the Winds gushed out, and blew him back to *Æolia* again. 2. When *Circe* had turned his Companions into Beasts, he first fortified himself against her Charms, with the Antidote that *Mercury* had given him, and then ran into her Cave with his Sword drawn, and forc'd her to restore to his Companions their former Shapes again. After which *Circe* and he were reconciled, and he had by her *Telegonus*. 3. He went down into Hell, to know his future Fortune from the Prophet *Tiresias*. 4. When he sail'd to the Islands of the *Syrens*, he stopp'd the Ears of his Companions, and bound himself with strong Ropes to the Ship's Mast; whereby he avoided the dangerous Snares into which by their charming Voice, they led Men. And lastly, after his Ship was broken and

and wrecked by the Waves, he escap'd by swimming, and came naked and alone to the Port of *Phæacia*, where *Nausicaa*, the Daughter of King *Alcinous*, found him hid among the young Trees, and entertained him civilly; and when his Companions were found, and his Ship refitted, he was sent asleep into *Ithaca*, where *Pallas* awaked him, and advis'd him to put on the Habit of a Beggar. Then he went to his Neat-herds, where he found his Son *Telemachus*; and from thence he went home in Disguise. Where, after he had received several Affronts from the Wooers of *Penelope*, by the Assistance of the Neat-herds, and his Son, to whom he discovered himself, he set upon them and killed them every one; and then received his *Penelope*.

Penelope, the Daughter of *Icarus*, was a rare and perfect Example of Chastity. For tho' it was generally thought that her Husband *Ulysses* was dead, since he had been absent from her twenty Years; nevertheless, neither the Desires of her Parents, nor the Sollicitations of her Lovers, could prevail with her to marry another Man, and to violate the Promises of Constancy which she gave to her Husband when he departed. For when many Noblemen courted her, and even threaten'd her with Ruin, unless she declared which of them should marry her, she desired that the Choice might be deferr'd till she had finish'd that Needle-work, about which she was then employ'd: But undoing by Night what she had worked by Day, she delay'd them till *Ulysses* return'd, and kill'd them all. Hence came the Proverb † *to weave Penelope's Web*; that is, to labour in vain; when one Hand destroys what the other has wrought.

† *Penelopes telam texere*, id est, inanem operam sumere. Vid. *Erasm. Adag.*

C H A P. XII.

O R I O N.

P. **WHAT** was the Birth of *Orion*?

M. Modesty will hardly let me tell you: However, I will conceal nothing from you. They say that he was born from the Urine of *Jupiter*, *Neptune* and *Mercury*. For when they travell'd together, they were benighted, and forced to lodge in a poor Man's Cottage whose Name was *Hircus*. He entertained them as handsomely as the Meanness of his Condition would suffer. Their Entertainment pleased them so, that they promised to grant whatever he ask'd. He said, that he promised his Wife, when she died, never to marry again; and yet, that he extremely desired to have a Son. This pious Desire pleased the Gods, and they consented to his Request; and moisten'd the Hide of an Ox (with which they were entertain'd) with their Urine, commanding him to bury it ten Months: After he digg'd it up, and found it a new-born Child, which, from this Occasion, he call'd *Urior* or *Orion*.

Orion, when young, was a constant Companion of *Diana*. But because his Love to the Goddess exceeded the Bounds of Modesty, or because, as some say, he extolled the Strength of his own Body very indecently, and boasted, that he could out-run and subdue the wildest and fiercest Beasts; this Arrogance grievously displeased the *Earth*; wherefore she sent a Scorpion which kill'd him. He was afterwards carried to the Heavens, and there made a *Constellation*; which is thought to predict foul Weather when it does not appear, and fair when it is visible; whence the Poets call him † *tempestuous* or *stormy Orion*.

† *Nimbofus Orion*. Virg. *Æn.* nam *dei*ve significat *turbo*, *moveo*, unde etiam ipse nomen sumplisse a nonnullis judicatur.

C H A P. XIII.

OSIRIS, APIS, and SERAPIS.

THese are three different Names of one and the same God, therefore they are not to be separated in our Discourse.

Osiris was the Son of *Jupiter*, by *Niohe*, the Daughter of *Phoronaus*. He was King of the *Argives* many Years: But he was stirr'd up by the Desire of Glory, to leave his Kingdom to his Brother *Aegialus*, wherefore he sail'd into *Egypt*, to seek a new Name, and new Kingdoms there. The *Egyptians* were not so much overcome by his Arms, as oblig'd to him by his Courtesies and great Kindness towards them. After which he marry'd *Io*, the Daughter of *Inachus*, whom *Jupiter* formerly turn'd into a Cow, as we said above: But when by her Distraction she was driven into *Egypt*, her former shape was again restor'd, and she marry'd *Osiris*, and instructed the *Egyptians* in Letters. Wherefore both she and her Husband attained to Divine Honours, and were thought immortal by that People. But *Osiris* shew'd that he was mortal; for he was kill'd by his Brother *Typhon*: *Io* (afterwards call'd *Isis*) sought him a great while; and when she had found him at last in a Chest, she hid him in a Monument in an Island near to *Memphis*, which Island is encompassed by that sad and fatal Lake, the *Styx*. And because when she sought him she had used Dogs, who by their excellent Virtue of Smelling, might discover where he was hid; thence the ancient Custom came, † that Dogs went first in an anniversary Procession in honour of *Isis*. And the People carefully

† Ex. Gyr. Syntagm. 9.

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and religiously worshipp'd a God with a Dog's Head, call'd *Anubis*; which God the Poets commonly call, ¹ *Barker*, a God half a Dog, a Dog half a ² *Man*. He is also call'd ³ *Hermanubis*; because his Sagacity is so great, that some think him to be the same with *Mercury*. But let us return to *Osiris* and *Isis*.

After the Body of *Osiris* was interr'd, there appear'd to the *Egyptians* a stately beautiful *Ox*: The *Egyptians* thought that it was *Osiris*, wherefore they worshipp'd it, and call'd it *Apis*, which in the *Egyptian* Language signifies an *Ox*. But because his Body, after his Death, was found shut up in a ⁴ *Chest*; he was afterwards from thence call'd *Sorapis*, and by the change of a Letter, *Serapis*; as we shall see more clearly and particularly by-and-by, when I have observ'd what *Plutarch* says, that *Osiris* was thought to be the *Sun*; his Name comes from *Os*, which in the *Egyptian* Language signifies *much*, and *Iris* an *Eye*, and his Image was a *Scepter*, in the Top of which was plac'd an *Eye*. So that *Osiris* signifies the same as πολυφθαλμος [*Polyophthalmos*] *many-eyed*, which agrees very well to the *Sun*, who seems to have so many *Eyes*, as he hath Rays, by which he sees, and makes all Things visible.

Some say that *Isis* is *Pallas*, others *Terra*, others *Ceres*, and many the *Moon*; for she is painted sometimes ⁵ horned, as the *Moon* appears in the Increase, and wears black Garments; because the *Moon* shines in the Night. In her Right hand she held a Cymbal, in her Left a Bucker. Her Head was crown'd with the

¹ Latratorem, semicanem Deum. Virg. *Æn.* 8. ² Semihominem canem. Ovid. *Metam.* 9. Lucan. seduli.
³ Plut. in *Osiride*. Serv. in *Æn.* 8. ⁴ σοεὶς significat arcam, in qua inventum est illius corpus inclusum. ⁵ κεραφόρεσσι, id est, cornigera affingebatur, ad Lunæ crescentis similitudinem, & μελανόστολοι, nigris vestibus induta, quod luna luceat in tenebris. Vide Servium, *Æn.* 8.

Feathers of a *Vulture* ; for among the *Egyptians* that Bird is sacred to *Juno* : And therefore they adorned the Tops of their Porches with the Feathers of a *Vulture*. The Priests of *Isis*, called after her own Name *Isiaci*, ¹ abstained from the Flesh of *Swine* and *Sheep* ; they used uo ² *Salt* to their Meat, lest they should violate their Chastity. ³ They shaved their *Heads*, ⁴ they wore *Paper Shoes*, and a ⁵ *Linen Vest*, because *Isis* first taught the Use of *Flax* ; from whence she is call'd ⁶ *Linigera*, and also ⁷ *Inachis*, from *Inachus* her Father. By the Name of *Isis* is usually understood *Wisdom*. And accordingly, ⁸ upon the Pavement of the Temple there was this Inscription ; *I am every Thing that hath been, and is, and shall be, nor hath any Mortal open'd my Vein.*

By the Means of this *Isis*, ⁹ *Iphis*, a young Virgin of *Crete*, the Daughter of *Lygdus* and *Telethusa*, was changed into a Man. For when *Lygdus* went a Journey, he commanded his Wife, who was then big with Child, if she brought a Daughter, that she should not educate her, but leave her expos'd in the Fields, to perish by Want. *Telethusa* brought forth indeed a Daughter, but was very unwilling to lose her Child ; therefore she dress'd it in a Boy's Habit, and called it *Iphis*, which is a common Name to Boys and Girls. The Father return'd from his Journey, and believ'd both his Wife and his Daughter, who personated a Son : And, as soon as she was marriageable, her Father, who still thought that she was a Man, marry'd

¹ *Ælian*. lib. de anim. *Herodot.* l. 2. ² *Plut.* symp. 5. c. 10. ³ *Cœl.* Rhodigin. 5. c. 12. ⁴ *Herodot.* l. 1. ⁵ *Claud.* 4. Hon. cons. ⁶ *Ovid.* de Ponto, El. 1. ⁷ *Propert.* l. 1. & 2. ⁸ *Ἐγὼ εἰμὶ πάν τὸ γεγονός, καὶ ὄν, καὶ εἰσόμενον ; καὶ τὸ ἐμὸν πέπλον ἔδεις τῷ θνητῷ ἀπεκάλυψεν.* Ego sum quicquid fuit, est, erit ; nec meum quisquam mortalium Peplum retexit. *Plut.* in *Iside.* ⁹ *Ovid.* *Metam.* l. 9.

her to the beautiful *Janthe*. They went to the Temple to celebrate the Marriage. The Mother was mightily concerned; and as they were going, she begg'd the favourable Assistance of *Isis*, who heard her Prayers, and changed the Virgin *Iphis* into a most beautiful young Man. Now let us come to *Serapis* and *Apis* again.

Tho' *Serapis*, of whose Name we gave the *Etymology* before, was the God of the *Egyptians*, yet he was worshipp'd at *Greece*,¹ and especially at *Athens*,² and also at *Rome*. Amongst different Nations he had different Names; for he was called sometimes³ *Jupiter Ammon*, sometimes *Pluto*, *Bacchus*, *Æsculapius*, and sometimes *Osiris*. His Name was reckon'd abominable by the *Grecians*;⁴ for all Names of seven Letters *ἑπταγράμματα* [*Heptagrammata*] are by them esteem'd infamous. Some say, That *Ptolomy* the Son of *Lagus*, procur'd the *Effigies* of him at *Pontus*, from the King of *Sinope*, and dedicated a magnificent Temple to him at *Alexandria*. *Eusebius* calls him the *Prince of evil Demons*. A *Flasket* was plac'd⁶ upon his Head; and near him lay a Creature with three Heads; a Dog's on the Right-side, a Wolf's on the Left-side, and a Lion's Head in the Middle. A *Snake* with his Fold encompassed them, whose Head hung down unto the God's Right-hand, with which he bridled the terrible Monster. There was besides, in almost all the Temples where *Serapis* and *Isis* were worshipp'd, an Image which pressed its Lips with its Finger. *Varro* says the meaning of this was, that no one should dare to say that these Gods had been Men formerly; and the Laws inflicted Death upon him who said that *Serapis* was once a mortal Man.

¹ Pausan. in Attic. ² Publ. Victor. ³ Tacitus l. 20. Plut. de Osiride. ⁴ Porphyrius. ⁵ Præp. Evangelica, lib. 4. ⁶ Macrobian in Saturnal.

Apis, of whom we spake something above, † was King of the *Argivi*, and being transformed from thence into *Egypt*, he became *Serapis*, or the greatest of all the Gods of *Egypt*. After the Death of *Serapis*, the *Ox* that we mentioned a little before, succeeded in his Place. * *Pliny* describes the Form and Quality of this *Ox* thus: An *Ox*, says he, in *Egypt*, is worshipp'd as a God. They call him *Apis*. He is thus mark'd; there is a white shining Spot upon his Right-Side, Horns like the *Moon* in its Increase, and a *Node* under his Tongue, which they call *Cantharis*. His Body, ‡ says *Herodotus*, was all black: In his Forehead he had a white, square, shining Figure; the Effigies of an *Eagle*, in his Back; and besides that *Cantharus* in his Mouth, he had Hair of two Sorts in his Tail. But *Pliny* goes on; If he lives beyond an appointed Period of Time, they drown him in the Priests Fountain; then the Priests shave their Heads, and mourn and lament, and seek another to substitute in his Room. When they have found one, he is brought by the Priest to Memphis. He hath two Chapels, which they call Chambers, which are the Oracles of the People. In one of which he foretels Good, in the other Ill. He gives Answer in private, and takes Meat from them that consult him. He refused Meat from the Hand of *Germanicus Cæsar*, who died not long after. He acts, for the most part, in secret: But when he pleases to appear publicly, the Officers go before and clear the Way; and a Flock of Boys attend him, singing Verses to his Honour. He seems to understand Things, and to expect worship. Once a Year a Cow

† August. de Civitate Dei. lib. 18. * *Plin.* Histor. Nat. l. 8. c. 40. ‡ *Herodotus.* lib. 3.

is shewn to him ; who hath her Marks (tho' different from his ;) and this Cow is always both found and killed the same Day. So far Pliny. To which *Ælian* adds, That the Cow that conceives *Apis*, conceives him not by a Bull, but by Lightning. † *Cambyfes*, King of *Affyria*, gave no Credit to these Trifles ; and struck *Apis* in the Thigh with his Sword, to shew, by the Wounds bleeding, that he was no God, but his Sacrilege did not pass, (as they pretend) unpunish'd.

† Epiphan. ap. Syr.



I have not
 made these as beautiful
 as I first, and want to do
 this, and still as good
 as I can, and I hope
 to get it better than ever

XI.

Understa

A N

APPENDIX

Concerning the GODDESSES that
make the GODS.

THOSE Goddesses, (whose Images are small, and all painted in one Picture) are the *Virtues*; by whose Favour, not only the *Dii Adscriptitii*, but all the other Gods besides, were advanc'd to Heaven, and honour'd with the utmost Veneration. You see some *Vices* amongst them, (for they had Altars dedicated to them too) which, like Shades, encrease the Lustre of the *Virtues*; whose Brightness is doubled by the Reflection of the Colours. To both of them there are adjoining some Gods, either favouring or opposing them. I shall say something briefly, according to my Design, of them.

Z 3

CHAP.



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Z 3

CHAP.

C. I.

S E C T. I. *The Virtues which are Goddesses, and Good Deities.*

THE *Ancients* not only worshipped the several *Species of Virtues*, but also *Virtue* her self as a Goddess. Therefore first of her, and then of the others.

S E C T. II. *VIRTUE and HONOUR.*

Virtue derives her Name from *Vir*, because *Virtue* is the most manly Ornament. † She was esteem'd a Goddess, * and worshipp'd in the Habit of an elderly Matron, sitting upon a square Stone. ‡ *M. Marcellus* dedicated a Temple to her; and hard by plac'd another that was dedicated to Honour: The Temple of *Virtue* was the Passage to the Temple of Honour; by which was signify'd, that by *Virtue* alone true Honour is attain'd. The Priests sacrific'd to Honour with bare Heads, and we usually uncover our Heads when we see honourable and worthy Men; and since Honour it self is valuable and estimable, it is no Wonder if such Respect is shewn in celebrating its Sacrifices.

† Ciceronis Quæst. Tusc. 2. * August. 4. de Civitate Dei, c. 20. ‡ Liv. l. 2.

S E C T. XI. M E N S.

GOOD Sense, or Understanding, (*Mens*) was made a Goddess by the Romans, † that they might obtain a sound Mind. * An Altar was built to her in the Capitol by *M. Emilius*. ‡ The *Prætor, Atilius*, vow'd to build a Chapel to her; which he perform'd when he was upon that account created *Duumvir*.

† Aug. l. 2. cap. 21. * Cicero 2. de Nat. Deorum.
‡ Liv. 22. & 23.

S E C T. XII. C O N C O R D.

WE shall find by † the concurrent Testimony of many, that the Goddess *Concordia* had many Altars at several Times dedicated to her; especially she was worshipp'd by the ancient Romans. Her Image held a Bowl in her Right-hand, and a Horn of Plenty, or a Scepter, from which Fruit seem'd to sprout forth, in her Left. * The Symbol of her was two Right-hands join'd together, and a Pomegranate.

† Liv. lib. 9. Plut in C. Gracch. Suet. in Tib. * Lil. Gyrald. Syntagm. 1.

S E C T. XIII. P E A C E.

PA^X was honour'd heretofore at Athens with an Altar, † as *Plutarch* tells us. At Rome she had a most magnificent Temple in the Forum, begun by *Claudius*, and finish'd by *Vespasian*; * which was afterwards consum'd in a Fire under the Emperor *Commodus*. She was describ'd in the Form of a Matron, holding forth

† Plut. in Cimon. * Herodot. l. 2.

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Ears of Corn in her Hands, and crown'd with Olives and Laurel, or sometimes Roses. Her particular Symbol was a *Caduceus*, a white Staff born by Embassadors when they go to treat of Peace.

S E C T. XIV. H E A L T H.

THE *Goddeſs Salus* was ſo much honour'd by the *Romans*, that anciently ſeveral Holy-days were appointed, in which they worſhipp'd her. † There was a Gate at *Rome*, call'd *Porta ſalutaris*, becauſe it was near to the Temple of *Salus*. Her Image was the Figure of a Woman ſitting in a Throne, and holding a Bowl in her Right-hand. Hard by ſtood her Altar, a Snake twin'd round it, and lifted up his Head toward it. The *Augurium Salutis* was heretofore celebrated in the ſame Place; which was intermitted for ſome time, and renew'd again by *Augustus*. * It was a kind of Divination, by which they begg'd leave of the Gods that the People might pray for Peace; as though it was unlawful to pray for it before they had leave. A Day in every Year was ſet apart for that purpoſe, upon which none of the *Roman* Armies might either march or engage.

† Macrob. Saturn. 1. c. 16. * Dion. l. 27. Ang. Pollutian. Miſcell. c. 12.

S E C T. XV. F I D E L I T Y.

THIS *Goddeſs* alſo, † ſays St. *Auſtin*, hath her Temple and her Altar, and ſuitable Sacrifices were perform'd to her. They repreſented her like a venerable Matron, ſitting upon a Throne, and holding a * white Rod in her Right-hand, and a great *Horn of Plenty* in her Left.

† Auguſt. de Civ. Dei, 1. 4. c. 18. * Caduceus.

S E C T.

S E C T. XVI. LIBERTY.

AS the Romans were above all Things careful of their *Liberty*, especially after the Expulsion of Kings, when they set themselves at liberty; † so they built a Temple to *Liberty*, amongst the Number of their other *Goddeesses*. And *Cicero* tells us, that *Clo-dius* consecrated his House to her.

† Lil. Gyrald. Synt.

S E C T. XVII. MONEY.

THEY invoked *Pecunia* as a *Goddeess*, that they might be rich. And so they worshipp'd the God *Æsculanus* and his Son *Argentinus*, that they might have plenty of *Brass* and *Silver*: They esteem'd *Æsculanus* the Father of *Argentinus*, because *Brass-Money* was used before *Silver*. And I wonder, † says *St. Augustine*, that *Aurinus* was not made a God after *Argentinus*, because *Silver-Money* was follow'd by *Gold*. To this *Goddeess*, *Money*, O how many apply their Devotions to this Day; what Vows do they make, and at what Altars do they importune, that they may fill their Coffers! If you have those Gods, * says *Menander*, if you have *Silver* and *Gold* at home, ask whatever you please, you shall have it, the very Gods themselves will be at your Service.

† Miror autem quod *Argentinus* non genuit *Aurinum*. quia & aurea pecunia subsecuta est. Aug. de Civit. Dei, l. 4. c. 21. * Hos Deos *Aurum* & *Argentum* si domi habeas, quicquid voles, roga, tibi omnia aderunt, ipsos habebis vel ministrantes Deos. *Menander* ap. *Stob.* or. de laude auri.

S E C T.

S E C T. XVIII. M O R T H.

Lycurgus ridiculously erected an Image amongst the
 † Lacedemonians to the God *Riftas*. The *Thessalians* of the City *Hypata* every Year sacrific'd to this
 God, with great Jollity.

† Plutarchus in Lycurgo.

S E C T. XIX. *The Good GENIUS.*

THIS God, call'd † *Bonus Genius*, had a Temple
 in the Way that leads to the Mountain *Manalus*,
 as says *Pausanias*. And at the End of the Supper,
 they offer'd a Cup to him fill'd with Wine and Water.
 Some say that the Cup had more Water than Wine,
 others say the contrary: This Cup was call'd * *The*
Grace Cup.

† Grace ἀγαθὸς δαίμων. * ἀγαθὸς Δαίμων, procum
 boni Genii.

C H A P. II.

S E C T. I. *The VICES, and EVIL*
 D E I T I E S.

I Call those *Evil Deities*, which oppose our Hap-
 piness, and many times do us Mischief. And first
 of the *Vices*, to which Temples have been conse-
 crated.

SECT.

S E C T. II. E N V Y.

THAT *Envy* is a *Goddeſs*, appears by the Confeſſion of *Pallas*, who own'd that ſhe was aſſiſted by her to infect a young Lady call'd *Aglauros*, with her Poiſon. *Ovid* deſcribes the † *House* where ſhe dwells in very elegant Verſe, and afterwards gives a moſt beautiful Deſcription of * *Envy* it ſelf.

† *Protinus Invidia nigro ſqualentia tabo*
Teſta petit : domus eſt imis in vallibus antri
Abdita, ſole carens, nec ulli pervia vento ;
Triftis, & ignavi pleniffima frigoris, & qua
Ignis vacet ſemper, caligine ſemper abundet. Ov. Met. l. 2.

Then ſtrait to *Envy's* Cell ſhe bends her Way,
 Which all with putrid Gore infected lay,
 Deep in a gloomy Cave's obſcure Recess,
 No Beams could e'er that horrid Manſion bleſs,
 No Breeze e'er fann'd it; but above it rol'd
 Eternal Woes, and ever-lazy Cold :
 No Spark ſhone there, but everlaſting Gloom
 Impenetrably dark obſcur'd the Room.

* *Pallor in ore ſedet, macies in corpore toto,*
Nuſquam recta acies, ſuvent rubigine dentes.
Pectora felle virent, lingua eſt ſuffuſa veneno,
Riſus abeſt, niſi quem viſi movere dolores.
Nec fruitur ſomno vigilantibus excita curis,
Sed videt ingratos, intabefcitque videndo,
Succellus hominum ; carpitque & carpitur una,
Suppliciumque ſuum eſt —

A deadly Paleneſs in her Cheeks was ſeen ;
 Her meagre Skeleton's ſcarce caſ'd with Skin ;
 Her Looks awry ; an everlaſting Scowl
 Sits on her Brows ; her Teeth deform'd and foul.
 Her Breſt had Gall more than her Breſt could hold.
 Beneath her Tongue black Clods of Poiſon roll'd :
 No Smiles e'er ſmooth'd her furrow'd Brows, but thoſe
 Which riſe from common Miſchiefs, Plagues and Woes.
 Her Eyes mere Strangers to the Sweets of Sleep,
 Devouring Spite for ever waking keep.

S E C T.

SECT. III. CONTUMELY and IMPUDENCE.

THESE two *Vices* were both ador'd by the † *Athenians*; and particularly, it is said, they were represented by a *Partridge*; which is esteem'd a very impudent Bird.

She sees blest Men with vast Successes crown'd,
Their Joys distract her, and their Glories wound.
She kills abroad, her self's consum'd at home,
And her own Crimes are her perpetual Martyrdom.

† Pausanias in Attic. Cic. 2. de leg. Theophrastus de leg.

SECT. IV. CALUMNY.

THE same People erected an Altar to *Calumny*. † *Apelles* painted her thus. * There sits a Man with great and open Ears, inviting *Calumny*, with his Hand held out, to come to him: And two Women, *Ignorance* and *Suspicion*, stand near him. *Calumny* breaks out in a Fury; her Countenance is comely and beautiful; her Eyes sparkle like Fire, and her Face is inflam'd with Anger: She holds a lighted Torch in her Left-hand, and with her Right twists a young Man's Neck, who holds up his Hands in Prayer to the Gods. Before her goes *Envy*, pale and nasty. On her side are *Fraud* and *Conspiracy*: Behind her follows *Repentance*, clad in Mourning, with her Clothes torn; who turns her Head backward, as if she look'd for *Truth*, who comes slowly after.

† Idem apud Diogen. credendis calumniis.

* Lucian. lib. de non temere

SECT.

S E C T. V. F R A U D.

THIS Deity * was describ'd with an human Face; but a Serpent's Body: In the end of her Tail was a Scorpion's Sting: She swims thro' the River *Cocytus*, and nothing appears above Water but her Head.

* *Boccat. in Gen. Deor.*

S E C T. VI. D I S C O R D.

*P***ETRONIUS Arbiter**, where he treats of the Civil War betwixt *Pompey* and *Cæsar*, has given a † beautiful Description of the Goddess *Discordia*:

† *Intremuere tubæ, ac scisso Discordia crine
Extulit ad superos Stygium caput. Hujus in ore
Concretus sanguis, contusaq; lumina flebant;
Stabant erata scabrâ rubigine dentes;
Tabo lingua fluens, obsessa draconibus ora;
Atq; inter toto laceratam pectore vestem,
Sanguineam tremula quatiebat lampada dextra.
The Trumpets found, and with a dismal Yell
Wild Discord rises from the Vale of Hell:
From her swell'd Eyes there ran a briny Flood,
And clotred Gore upon her Visage stood:
Around her Head serpentine Elf-locks hung,
And Streams of Blood flow'd from her sable Tongue:
Her tatter'd Clothes her yellow Skin betray,
(An Emblem of the Breast on which they lay)
And brandish'd Flames her trembling Hand obey.*

S E C T. VII. F U R Y.

FURY is describ'd sometimes chain'd, sometimes raging and revelling, with her Chains broke ; but * *Virgil* chooses to describe her bound in Chains, altho' † *Petronius* describes her at Liberty, unbound.

* ——— *Furor impius intus*

*Sæva sedens super arma, & centum vinctus ahenis
Post tergum nodis, fremit horridus ore cruento.* *Æn. 1.*

————— Within sits impious War

On cursed Arms, bound with a thousand Chains,
And horrid, with a bloody Mouth complains.

† ——— *Furor, abruptis, ceu liber, habenis*

*Sanguineum late tollit caput ; oraque mille
Vulneribus confossa, cruenta casside velat.*

Hæret detritus læva Mæuortius umbo

Innumerabilibus telis gravis, atq; flagranti

Stipite dextra minax terris incendia portat.

Disorder'd Rage, from brazen Fetters freed,

Ascends to Earth with an impetuous Speed:

Her wounded Face a bloody Helmet hides,

And her left Arm a batter'd Target guides :

Red Brands of Fire, supported in her Right,

The impious World with Flames and Ruin fright.

S E C T. VIII. F A M E.

|| *Pausanias* and † *Plutarch* say, that there were Temples also dedicated to *Fame*. * She is finely and delicately describ'd by *Virgil*, which Description I will

|| *Pausanias* in Atticis. † *Plut.* in Camillo.

* *Fama, malum quo non aliud velocius ullum,
Mobilitate viget, viresq; acquirit eundo.*

Parva metu primo ; mox sese attollit in auras,

Ingrediturque solo, & caput inter nubila condit.

put at the end of this Section to save you the trouble of consulting the Book, tho' it is common ; and it deserves not only to be remember'd, but transcrib'd into all Books as there is Occasion.

*Illam Terra parens, ira irritata Deorum,
Extremam, ut perhibent, Cao Enceladoque sororem
Progenit, pedibus celerem & pernicibus alis ;
Monstrum horrendum, ingens, cui quot sunt corpore plumæ,
Tot vigiles oculi subter, mirabile dictu !
Tot linguæ, totidem ora sonant, tot subrigit aures.
Nocte volat cæli medio, terraque per umbram,
Stridens, nec dulci declinat lumina somno.
Luce sedet custos aut summi culmine recti,
Turribus aut altis, & magnas territat urbès,
Tam ficti praviq; tenax, quam nuncia veri. Æn. 4.*

Fame, the great Ill, from small Beginnings grows,
Swift from the first, and every Moment brings
New Vigour to her Flights, new Pinions to her Wings.
Soon grows the Pigmy to gigantick size,
Her Feet on Earth, her Forehead in the Skies.
Enrag'd against the Gods, revengeful Earth
Produc'd her last of the *Titanian Birth*.
Swift is her Walk, more swift her winged Haste,
A monstrous Phantom, horrible and vast :
As many Plumes as raise her lofty Flight,
So many piercing Eyes enlarge her Sight :
Millions of opening Mouths to *Fame* belong,
And ev'ry Mouth is furnish'd with a Tongue,
And round with list'ning Ears the *flying Plague* is hung.
She fills the peaceful Universe with Cries ;
No Slumbers ever close her wakeful Eyes :
By Day from lofty Tow'rs her Head she shews,
And spreads thro' trembling Crouds disastrous News.
With Court-Informers haunts, and Royal Spies,
Things done relates, not done she feigns, and mingles
Truth with Lies.

Talk is her Bus'ness, and her chief Delight
To tell of Prodigies, and cause Affright.

SECT. IX. FORTUNE.

WHY was *Fortune* made a Goddess; says * *St. Augustine*, since she comes to the *Good and the Bad without any Judgment* ? She is so blind, that without Distinction she runs to any body ; and many times she passes by those that admire her, and sticks to those that despise her : So that * *Juvenal* had reason to speak in the manner he does to her. Yet the Temples that have been consecrated to her, and the Names that she has had are innumerable ; the chief of them I will point out to you.

She was stiled *Aurea*, or *Regia Fortuna* ; and an Image of her so stiled was usually kept in the Emperor's Chamber ; and when one dy'd, it was remov'd to the Palace of his Successor.

She was worship'd in the *Capitol* under the * Title of *Bona* ; and in the *Esquilæ* under the Title of *Mala*.

Servius Tullus had in his Court a Chapel dedicated to * *Fortuna Barbata* : She was call'd *Brevis*, or *Parva*, in the same Place.

She is also call'd *Cæca*, *Blind*. Neither is she only, says * *Cicero*, blind her self, but she many times makes those blind that enjoy her.

In some Inscriptions she is call'd * *Conservatrix*.

The Prætor *Q. Fulvius Flaccus*, in *Spain*, when the last Battle was fought with the *Celtiberi*, vow'd a

* Aug. de Civit. l. 1. c. 18.

* *Nullum numen abest si sit prudentia ; sed te Nos facimus, Fortuna, Deam, cæloque feramus.* Sat. 10.
Fortune is never worship'd by the Wise,
But she, by Fools set up, usurps the Skies.

* Spart. in Severo, Gyr. Syntagin. 15. * Plin. & Cic.
* Plut. in Quirist. * De Amicitia. * Ap. Gyr. Synt. 15.





Chapel to *Fortuna Equestris*, because he in the Battle commanded the Bridles to be taken off from the Horses, that they might run upon the Enemy with the greater Force and Violence, whereby he got the Victory.

Fors Fortuna, or *Fortis Fortuna*, was another of her Names; and she was worship'd by those who liv'd without any Art or Care at all.

She had a Chapel near the Temple of *Venus*, where she was call'd *Mascula*, and *Virilis*, *Masculine*.

She was call'd *Muliebris*, because the Mother and the Wife of *Coriolanus* sav'd the City of *Rome*. And when her Image was consecrated in their presence, ⁶ it spoke these Words twice; *Ladies, you have dedicated me as you should do.* ⁷ Yet it was not lawful for all Matrons to touch this Image, but for those only who had not been married twice.

Mammosa, either from her Shape, or because she supplies us with Plenty.

Servius Tullus dedicated a Temple to *Fortuna Obsequens*, because she obeys the Wishes of Men. The same Prince worship'd her, and built her Chapels, where she was call'd by these following Titles.

Primigenia, ⁸ because both the City and the Empire receiv'd their Origin from her.

Privata, or *Propria*: She had a Chapel in the Court, which that Prince us'd so familiarly, that she was thought to go down through a little Window into his House.

Her Temple at *Præneste*, ^{*} from whence she was call'd *Prænestina*, was more famous and notable than

¹ Vide Livium, l. 41, 42. ² Consule eundem Livium, l. 27. ³ Plutarch. de Fort. Roman. ⁴ Ovid. Fastor. l. 4. ⁵ Dion. l. 8. ⁶ Rite me, Matronæ, dedicastis. Augustin. l. 4. c. 19. Val. Max. l. 2. c. 8. ⁷ Servius in 4. Æneid. 8. ⁸ Plutarch. ⁹ Ibid. ^{*} Liv. l. 52. Sueton. in Domit. c. 15.

358 *Of the Gods of the Heathens.*

all the rest, because very true Oracles were utter'd there.

Domitian consecrated a Chapel to * *Fortuna Redux*.

In ancient Inscriptions she is named * *Stata*.

To † *Virgo Fortuna* the little Coats of the young Girls were presented.

Lastly, she was call'd * *Viscata*, or *Viscosa*, because we are caught by her, as Birds are with Birdlime; in which Sense, *Seneca* says, * *Kindnesses are Birdlime*.

* *Mart.* 1. 8. * *Apud Gyr.* † *Arnobius* 2. ad-
versus Gentes; † *Plutarch*; in *Quæst.* † *Beneficia*
sunt viscosa. *Seneca* de *Beneficiis*.

S E C T. X. *The FEVER.*

Febris, (the *Fever*) had her Altars and Temples in the Palace. * She was worship'd that she should not hurt: And for the same Reason they worship'd all the other Gods and Goddesses of this kind.

Fear and *Paleness* were suppos'd to be Gods, † and worship'd by *Tullus Hostilius*, † when in the Battel betwixt the *Romans* and the *Vejentes* it was told him, that the *Albans* had revolted, and the *Romans* grew afraid and pale; for, in this doubtful Conjecture, he vow'd a Temple to *Pallor* and *Pavor*.

The People of *Gadara* || made *Poverty* and *Art* Goddesses, because the first whets the Wit for the discovery of the other.

Necessity and *Violence* had their Chapel upon the *Acro-Corinthus*, but it was a Crime to enter into it.

M. Marcellinus dedicated a Chapel to *Tempestas*,

* *Cic.* 3. de *Nat.* & 2. de *leg.* † *Augustin.* 1. 4. c. 18.
‡ *Liv.* 1. 1. || *Arrian.* apud *Gyr.* *Syntagm.* 1.

without the Gate of *Capena*, after he had escap'd a severe Tempest in a Voyage into the Island of *Sicily*.

S E C T. XI. S I L E N C E.

BOTH the *Romans* and *Egyptians* worship'd the Gods and Goddesses of *Silence*. The *Latins* particularly worship'd * *Angeronia* and *Tacita*, whose Image (they say) stood upon the Altar of the Goddess *Volupia*, with its Mouth ty'd up and seal'd, † because they who endure their Cares with *Silence* and *Patience*, do by that means procure to themselves the greatest Pleasure.

The *Egyptians* worship'd *Harpocrates*, as the God of *Silence*, || after the Death of *Osiris*. He was the Son of *Isis*. They offer'd the First-Fruits of the Lentils and Pulse to him. They consecrated the Tree *Persea* to him, because the Leaves of it were fashion'd like a Tongue, and the Fruit like an Heart. He was painted naked, and in the Figure of a Boy, crown'd with an *Egyptian* Mitre, which ended at the Points as it were in two Buds: He held in his left Hand a Horn of Plenty, whilst a Finger of his right Hand was upon his Lip, thereby commanding *Silence*.

And therefore I say no more; neither can I better be silent, than when a God commands me to be so: Notwithstanding I am not so careful of the Direction or the vain Commands of this *mute God*, this *piceus puer*, *pitchy Youth*, (as *Martianus* calls him, because the Complexion of the *Egyptians* is black) but as there is a Time to speak, so there is a Time to hold one's peace; as we are assur'd by the Mouth of the *Wise*.

* Macrobius Sat. Plut. in Numa. Plin. l. 3. † Quod, qui suos angores (unde Angeronia dicta est) æquo animo ferunt, perveniunt ad maximam voluptatem. || Epiph. 3 contra Hæreses.

Man from that *One and True God*, who speaks once for an Eternity, and in one Word expresses all Things; whereas how little have I express'd all this time in a multitude of Words? How vain have I been, and troublesome to you, *Palæophilus*? My long, idle, and unskilful Discourses have been very tedious and troublesome to you: I acknowledge my Fault, and shall say no more for shame.

P. But I must not be silent; for, dearest Sir, your extraordinary Civility to me, as well as your great Merit, commands me at all Times and Places to speak and write of you with Honour, to express my Gratitude as much as I can that way, if I am not so able to do it in another.





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